

The Hrangkhawls

Henry Hrangkhawl

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TRIBAL RESEARCH AND
CULTURAL INSTITUTE



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Tribal Research and Cultural Institute,
Govt. of Tripura, Agartala

The Hrangkhawls

By
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INTRODUCTION

Coming from a small Tribe or community of North East India I have tried to explore various aspects about my Hrangkhawl community. Very few people knew about the Hrangkhawls and it has been a long cherished desire of mine to write about my community. This present manuscript preparation has been started by me since late eighties itself .

In early nineties God has paved a way for me, as I had a chance to study in the Bible College Seminary at Churachanpur where I was introduced to the basics of such a difficult task a research work which needs constant effort till the end. In order to materialize this desire, it was a hard task for me as there is hardly any written records about the Hrangkhawl community excepting few by British authors and administrators like CA Soppit who had come across the Hrangkhawl people in the course of their administration. I have to thus mostly depend on oral traditions, folk tales, folk songs and interview of resourceful persons from Tripura, Assam, Manipur & Mizoram where my Hrangkhawl communities reside to this day.

In spite of hardship and problems with limited resources, I thank the Lord for given me the opportunity to carry on till this stage. Although, I have tried to cover all the aspects of my

community, I sincerely admit that it is not possible to present the complete image of the any community in a spun of such a small book like this.

I would like to sincerely thank the Directorate of Tribal Research Institute, Krishnanagar, Agartala for taking necessary initiatives in the development of history and culture of various communities of the state.

I hope that this presents attempt of mine on the history of my Hrangkhawl community will be of some help to the scholars and those people intrested in knowing more about the Hrangkhawl community.

Author

FOREWORD

I convey my hearty thanks to Sri Henry Hrangkhawl for handing over this rich monograph to this Institute for its publication. This is first ever publication on the Hrangkhawl, a sub-tribe of Halam community from this Institute.

I am sure that the monograph on Hrangkhawl will give immense knowledge to the general readers, researchers and scholars about the Hrangkhawl.

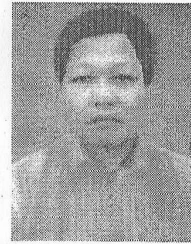
Dated, Agartala the
4th December, 2017



(S. Debbarma)

Director

Tribal Research & Cultural Institute,
Govt. of Tripura.



SHRI DIBA CHANDRA HRANGKHAWL
MEMBER TRIPURA LEGISLATIVE ASSEMBLY

MESSAGE

It is a great pleasure that "The HRANGKHAWL" History has been written by Shri HENRY HRANGKHAWL. In spite of his limitations, the authors sincere efforts in this regard needs to be greatly appreciated .

The Book contains basic information on the Socio-Cultural practices of THE HRANGKHAWL community. The author had tried to cover all the important aspects of the community right from the ancient past history, information about traditional customary laws and practices etc. I sincerely hope this book will serve the needs of scholars and anyone who wish to know more about the Hrangkhawls.

The effort of the author, for gathering rich information from resourceful persons from all over Tripura and other NE States like Mizoram , Manipur & Assam is much praiseworthy.

I wish hearty prosperous strive to keep on.

Dibachandra Hrangkhawl

SHRI DIBA CHANDRA HRANGKHAWL
MEMBER , TRIPURA LEGISLATIVE ASSEMBLY



सत्यमेव जयते

SHRI T. Darlong, TCS, Gr. I
SUB-DIVISION MAGISTRATE,
AMBASSA, DHALAI, TRIPURA

MESSAGE

It is a great pleasure to learn that "THE HRANGKHAWLS"
has been written by HENRY HRANGKHAWL.

The Book contains immense information on THE
HRANGKHAWL as compiled by the author with tremendous ef-
fort. The Book would enlighten the intellectual as well as for the
research and knowledge in future.

The quality and more information (infraatin) be improved
and added from time to time in future to enrich the quality of
the Book and con tribute valuable history of THE HRANGKHAWL
to the world.

SHRI T. Darlong, TCS, Gr. I
SUB-DIVISION MAGISTRATE,
AMBASSA, DHALAI, TRIPURA



SHRI T. Dabong, TCS, Gt. I.
SUB-DIVISION MAGISTRATE,
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Dated, March 22, 2017

MESSAGE

It gives me immense pleasure to know that the writer Shri Henry Hrangkhawl has written a book namely "The Hrangkhawl" describing the history and upliftment of Hrangkhawl community in the State.

Apparently, it has been observed that the writer having vast knowledge about the history of Hrangkhawl community reflected lengthy past left with strive to walk forward for the researcher. The author had complied to develop the people of Hrangkhawl with right education and enlighten with the true knowledge. I hope the book would strengthen the ideology to the intellectuals and scholars in future for further development.

This book contains information about traditional, customary, culture and social life of Hrangkhawl people which helped them to develop the quality of livelihood. To enlarge more, I hope the book would be refreshed time to time in the coming days to upgrade the quality and contribute valuable history of Hrangkhawl to the nation widely.

It is a small recollection but not the least. This is a result of tremendous field work with record of proofs which is praiseworthy.

I convey my best wishes to the author for writing such type of historical book and a grand success of the same.

(S. Talukdar)

Principal Chief Conservator of Forests,
Tripura



HRANGKHAWL KAN I NI. HNAM LE. KAN IR-ENKAWL DAN

Khaw kan i law dan le Rengpui ram kan khaw law na tete ngai. **Thang khaw twng-Killla.** Sor-en. Sonarai. Gangarai. Taimairang. Sor-en khaw hi-Hrangkhawl ngai khaw law phutna an lwi ti ngen. A hun chu rwt phaklwi a nit a. Sonarai khaw chu nagknu lc pawlrang nagi anrdi ranwithwi mai sikin ram sung KURUNG an se re an i var tomna mun a ni. Ha ma hmun khawm SONARAIPUKSHAAP an ti rak. Tun ten ka khawm a hmun mu thwiin a la am. killa khaw chu Hrangkhawl ngai ra KULSUNG (Killa kal) a nin khum re reng saipai ngai a nin i rong a nin irkhangna hmun a ni. Sakkhaw twng- khawpui (Swrtok). Swrduk (Pathwnthu khaw). Rangamura le Tuikoi nek. Swrduk (Pathwnthu khaw)- Hrangkhawl ngai Pathwnthu changing an khaw lawna masa tak. Pathwnthu an i chang sikin khaw daikung a nin i va swk. A kum ruok chu thadim kan rw tthwi ni khaima. khwm am tak chu 1918 ta 1924 sung ngai a ni thwi ti. A zwk kher kher ama sikin a ni ti thwi ngai ni lek ma. Khawlai twng khaw ngai kamalacherra. Khawlai (Chandrai).

Hrangkhawl ngai Hnam Sung rwirarel le ra-en kaw dan ngai: Rai. Kalim. Kabur. Kamsuko. Khjawngak le Sengza lunika an am. Hi ngai hi Loko hring an ni. Hama zwi kele khaw Chokdri an am. khawtin a san rangin lu nika khandol an am. Hrangkhawl Rai hi mipui ngai cnngin an Rai rangin an i phun a ni. A thu khawm an rangai. Rai khawm a mipui ngai le thadim kan rwi a rel ngen. Ha masikin Rai chung khawm a lung a tai ngen.

Hrangkhawl Rai
Pu Simrengthang Hrangkhawl

I take this opportunity to thank everyone who has helped me in different ways for collecting of sources from villagers, especially the elderly people who have always gladly assisted me during my field survey work spending their valuable times for me in sharing traditional customary practices, cultures and habits. Infact they always appreciated my efforts and encouraged me to bring this book on our community . I also would like to express my sincere thanks to all those resourceful persons from other state North Eastern states of Mizoram, Manipur, and Assam whom I had the opportunity to interview and gather past information of my community.

My sincere thanks to Late Robi Hrangkhawl of Teliamura, & Late Padha Kr. Hrangkhawl of Kamlacherra, both of whom were Ex. M.L.A of Tripura Legislative Assembly, Kumar hai Hrangkhawl, Nolbongchung Hrangkhawl, Mongalngir Hrangkhawl, Uchitngir Hrangkhawl and others in Tripura. Elders like Phailothang Pena, Phaizing kam Pena of Muolbem and Zarmun. Rev. Lalneithang HrangkhOI, L.C. khupa Hrangkhol. of North Cachar Hills, Assam, Rev. Chongsiekril Hrangkhol (Dolcherra), Shri. Muollien Hrangkhol, Garmura (Cachar Kalim Ulien) Shri. Hrangsuonbul Hrangkhol, Zaite kalim, Shri S. Pena Hmarkhawlien, Cachar and Elder. Suon kima Pena Aizol, Mizoram.

I can not also forget them who were the sources of my encouragement they are: Shri M.L. Reang & Shri. S. Sailo, Ex. Directors, T.R.I. Agartala, Dr. D. N. Banarjee and Shri L. Darlong. author, "The Darlongs" and many other T.R.I. officials who have been my Gurus. They have always inspired me with new ideas and insights. Shri. L.N. Rokhum, the than Sr. Magistrate, Dhalai has made done tremendous works and comments for the manuscript in the right form to whom I will always remain grateful. I would also like to take the opportunity to thank a versatile genius Dr. S.N. De. N. E. I. B. B. C. Silchar, Assam who gave me both theoretical foundation and practical training for starting the work. Last but not the least to Shri T. Darlong, TCS, SSG, for his guidance.

Henry Hrangkhawl

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Chapter- 1.

Origin & Migration Routes

O R I G I N

The Hrangkhawls like many other Chin-Kuki Tribes, trace their origin from a certain stone cave called Sinlung/Chinlung. According to their legendary tales the Hrangkhawls believe that their fore fathers came out of a big cave.

The Hrangkhawl people has their very popular traditional songs which is known as "MANMASI LA"(Early man song). The song tells us the sad story of the enemy attacks at the time of their sojourned and used to be traditionally recited. The theme of the song is "KUMVWI RASIKPUI LA."

The Hrangkhawls firmly asserted that they were "HRWM" or "RWM" "Manmasi" or "Manusu" which word is to identify Man. The movement of "RUMSOM" and "TUKBEMSOM" made division and dispersion. The Hrangkhawls ascertained that sinlung is the place where they once gathered together, from where they consider to have come out of a stone cave.

The Hrangkhawls originally interpreted with two syllables Hrang+khawl: Hrang means courageous, + Khawl = critical. The two syllables in Hrangkhawl is translated "courageous warrior who always dare to face their foes by any means and never retreat. They were thus always considered as critical enemies by their foes due to their courage. Among the Chin-Kuki tribes, the Hrangkhawls were always the first group to march forward in any

The Hrangkhawls

battle that they had to fight and then were being followed by the other people. Referring to the above stated, the Hrangkhawls are called "RALMAISAK" meaning the first group to march for the battle against the foes till today.

It can be safely asserted that the Hrangkhawls people are once believed to be living somewhere in chin-lung/Sing-lung dynasty. They might have came out from here due to hard oppression by stronger tribes than them or weary of living for centuries in the same place and in the hope of getting greener fresh lands to occupy.

It is considered that their exodus continued upto Shan state in Burma (Myanmar) and the year of leaving sinlung or arriving at "Shan" was not known due to no any written records. But it was clear that the people were controlled by their own chief. The Hrangkhawls people always have their own Chief from the time of immemorial. Reaching the "Shan" state the chief sent his messengers to survey the land area whether it would be suitable, rich and large enough for dwelling such a huge throng. The priest has to see the land or the area it would be suited for settlement. Since the result was good, with rich natural resources for their livelihood they might had settled there for centuries. The people grew healthy and stronger than earlier "Shan" state, due to rich environment and climate suited for them. The entire dwellers were shining as spring of dove. Their enemies were stronger than before yet they were well equipped to defend their foes moving forward for the battle in the battle field. Therefore, the composer composed a song for lovely longing land, praising the "Shan" State as:

"Shan tui hi rwltui tha rasim ar dang,
Naichoi namchem kan a chawi;
Thangtwng tangpa ngaknu kan lwnin a thang,
Lawm sikin sa, rakhawlin a hwi".

Origin & Migration Routes

The stream of Shan and its wells are shining reveals, their bridges are most beautiful, ever bloom creeping flowers, beautified shining even surrounding dwellings; rich wild beasts in the green forests how sweet to live long ever longing shan. The song explain that not only the springs and naturals environments are shining but the entire dwellers seem to be spring of dove.



It is to have been said while living at "Kamtis" further north, the Hrangkhawl chief had planted a "RABUNGKUNG" (Bannyan tree). Regarding this tree the Hrangkhawls people have as a saying:

KHAWLRANG PAWLVA'N A PHUN CHANGBAN KUMIN,
NUOI TONTEN, CHOILAI NAITOI ENRANG LAMA;
ZOPU A PHUN BUNG SAW ! SOLAM.

Which when translated means, Hrangkhawl man of great strength has planted, when its branches bend down and touches the ground, his own offsprings would someday return to the east, for re-union with their forefathers land.

The Hrangkhawls

Therefore, it can be safely concluded that , the Hrangkhawl's had at one point of time settled somewhere in the east, from where they might have gradually migrated their present place of settlement. It is to be noted that many other Zo tribes of the region also share the same origin history although they all have their own distinct identity to classify them from each other.

But one thing is sure that the Hrangkhawls were the earliest among the Zo tribes to have come across the plain people as confirmed from the earliest writings of British administrators and authors. They are also being categorised as Old Kukis. A close analysis of the Hrangkhawls also shows that there is great influence of the plain culture in course of time.



MIGRATION routes

According to the northerners the Hrangkhawl people came out from this cave during B.C.C-221-220 earlier. They rested their exodus somewhere in Burma, Kamtis, and Shan. Usually the place that they had settled at Kamtis was known as "**GOLDEN RSOARY**". From kamtis the people had moved further, came to settled near, **RILI**, presently situated now in Burma which is not far from Mizoram. Due perhaps, hard struggle with newly inhabitants

Origin & Migration Routes

mass exodus left the place for northern course, rest at Champhai, Mizoram. Concerning the settlement of the Hrangkhawls in these area is now being historically confirmed by scholars . Crossing of the river **TUIRWL** take their settlement at Aizol "**TUIRWL**" means: TUI=water + RWL= ice, which means the flow of the river water like crystal clear, presently some people name as "River Sonai". The word Aizol derived with three syllables **AI+RW+ZOL**, which usually meant to say: **AIRW**- Ammunum deal batum, **Zol** – refers to plain or valley between the two hills. Hence **AIZOL** means to say a place where plenty of wild cardamom is available. Habitants in those days used to refer to Aizol by saying that let us go to the place of **AIRW PHAI** (Airw valley) at the Hrangkhawls village.

In course of time dwelling here at the same place Aizol, Hrangkhawls could not neglect their stone cave settlement in the past, unable to trace back their exact Sinlung and Shan dwelling to their paragundas living. Many of present elderly hearsay could recites and indicate that at one point of time they had crossed a deep swept river flow (most elderly hearsay out that it might be river Sonai) with bamboo craft stringed together with jungle creeper. While some of them had crossed the river, the jungle creeper got broken into two half and the bamboo crafts capsized, many people were behind at the river bank, seeing their beloved ones, but knowing that, that was their last eye reaches each other. Elderly hearsay recite that the "**RANGLONGPA**" had cut the creepers while mass midst crossed the river. Due to that mischievous deed, some of them were left behind on the side of the river; those who crossed the river proceed further and climbed up hill where they had settled for years unknown. They often turned back their faces to glance at the place where their neighbors and friends, dear and near ones were left behind and shed tears, remembering them in their hearts, longing for their dear ones and the places. Due to that, the place of the hills they dwelled named "**LUNGLENG TANG**"

The Hrangkhawls

which meant to say hearty longing hill. Therefore "LUNGLENG TANG" meant hill of hearty longing thought.

Discontent of living one place to another, some of them took their settlement at Patpuihmun of Manipur while some other as far as Charachandpur area, where as another band sojourned as far as Assam. Unceasing hardship and struggled, overcoming one after another, the sojourners reach as far as north Cachar Hills, rested their exodus at a place round "NGAIBANG TANG" area. Sojourner head sent his messengers to observe the land area, climbing the highest hill top, looking back and forth side views, the messengers came to remember that great distressed and dispersion day on the hill top. Hence they named the hill "Ngaibangna Tang" that is to say "content from longing end hill from ever remembered distressed and dispersion day. The early composers had composed.

Ranlai lengna tangship, kathirin muolkhaw a zuol dw, o!
Sui thinlungril, singmit sikwr luong hwhwl bangna; o! he..
he..., a suikâi ruitanin, lungleng tang rûn a law, sarang
Pawlva, thinlung kham bângna tangsipa ka thirin, lawnlai
Lairui tan a lang e, kathirin mawlkhaw, ranlai leng ngaibangna
Tangsip, O! A sui kasithw zarin, chawilai naituoiin ranlai lengin
Run mun larmurwi..., O He... he! ho... hoi.

Sojourners hearty thought longing end, hill top, viewing green hills and plains longing heart, tear drops flowed end hill top. O! he... he... recollected that ever remembered, that creepers broken on the river deep swept flow. Dear ones settlement at the longing Hills, strong beloved brothers, content viewing from the hill top, oh! by the blessing of the creator, let the generation sojourners come into contact prospect. Those who reached the north cachar hills, Assam had occupied and settled in various areas where as some other group Sojourners descended down to the

Origin & Migration Routes

present Meghalaya state. As the composers words the present generation could bring being in touch one another within the entire frontier and as far.

During their stay at Mizoram some of them settled at "Sasirang" Saitol, Champhai and Aizol. The Hrangkhawl due to stronger and brave conqueror tribes, in true sense, much pressures by the other tribes, compelled and led some of them to leave their dwelling place for another better richly region free land. Some journeyed towards north and west into Bangladesh, Manipur, Assam and Independent Hill Tipera. In Tipera the now people are named "Sikam" (Halam-Kuki) by the king of Hill Tipera.

They are easily distinguishable one another tribes in general characteristic in all places. According to Lt.Colonel J.Shakespeare in the Lushai hill the term was hardly Employed (make use) having being spread by the Lushai. Likewise the hmar also refused themselves as Kuki because they are consider to be derogatory. In the words of S. Barkataki, the author of the "Tribes of Assam", the Hmar tribes never called themselves or itself by the name which they has unfavorable sense.

The Kuki were numerous who occupied a large territory, they were known under different names in different places all being independent of each other, because they have never been able to find out their common identity acceptable to all. During their stay at the lands of the Hrangkhawl by the time they came to settle in the plain lands. Thus far the history of the Hrangkhawls concerned the title Hmar, Mizo, Kuki and Halam (Hrangkhawl) homologous and practically the same in spite of their existing differences.

As already discussed earlier, the Hrangkhawls had entered into the hill Independent Tipera from different waves through South and North district from immemorable centuries. Revolt with one after another might have been taken through all their journey, the Maharaja of the Hill independent Tipera cooled them,

The Hrangkhawls

later, long series of hard contact, provided them their necessary requirements of social and economic made friendship, later led them collect his land revenues from various Halam groups and received from them.

Regarding Population, there was theory designed by the Maharaja of hill Independent Tipera. According to Tripura state Gazateer, 29 part. Vol – 16 of 1931, circulation no. 09 regarding census, the Halam consisted of the following 9 (nine) tribes: 1. Mursum (Molsom) 2. Rankhal / Rangkhal / Rangkhole (Hrangkhawl). 3. Koloi. 4. Kaineng (Kaipeng). 5. Bongsel (Bongcher) 6. Korbong. 7. Thangkachep. 8. Rupini. 9. Chorai.

Similarly, Tripura Gazateer circular No. 10 of 1940, The sub-tribes of the Halam : 1. Mursum. (Molsom) 2. Rankhal. (Hrangkhawl). 3. Kaipeng. 4. Koloi. 5. Koireng 6. Korbong. 7. Kulu. (Kulung). 8. Chorai. 9. Dab. 10. Thangkachep. 11. Sakchep/ Sakachep. 12. Nobin. 13. Rupini/Rupni. 14. Bongsel/Bongcher. 15. Longai. 16. Lalung.

Chapter- 2.

Present Habitations & population

The Present of the Hrangkhawls habitations in Tripura

	Villages	Houses	Males	Females	Total
01	Tui Koi Nek	62	193	172	365
02	Debthang	145	296	209	505
03	Rangamura	115	256	257	513
04	Kamalacherra	81	302	301	603
05	Gangarai	25	76	83	159
06	Sonirai	29	91	99	190
07	Killa	18	50	48	98
08	Taimairang	35	90	99	189

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NORTH CACHAR HILLS

	Villages	Houses	Males	Females	Total
01	Muolpong	23	73	85	153
02	Half long town	33	105	78	183
03	Zion	44	112	88	200
04	Lungkhok	59	153	147	300
05	Bororobi	33	91	75	166
06	Paya	16	68	57	125
07	Ioskor	14	61	58	119
08	Tangpui	13	40	34	074
09	Kalimabong	23	78	71	149
10	Chaptuk	17	61	54	115
11	Buongkung	22	60	70	130
12	Dolaichunga	32	106	98	204
13	Rekho	14	61	48	109
14	Robite	09	29	22	051
15	Dijungte	07	28	21	049
16	P.Macghkhur	30	81	75	156
17	Tuikim	10	35	30	065
18	Zoar	12	44	39	083
19	N.Machuikhur	09	18	19	037
	Total	420	1304	1169	2473

Present Habitations & population

The population of South Cachar, Umrangsuo and other parts of Assam, Meghalaya, Maniapur and Mizoram are not being included. Low population of Hrangkhawls in Tripura is mostly due to "Thiphul Thi" that is to say epidemic dead caused due to Cholera disease while living at presently Jompuijola Block under Takarjola police station of Tripura under Sepahijala District. From the aged people it was notice that the death must not be less than 3 to 5 persons a day in the village. In those days the Hrangkhawl lived in group and Cluster system of houses. So it can be well imagined what would had happened to a cluster village, where there no proper health care facilities like present day.

Chapter- 3.

Family set up, Law of inheritance, Family Taboo, Administration according to customary law etc.

The Hrangkhawls have dual system of family setup. They practice join family system as well as patriarchal system. In some family the elder son will setup a new family as soon as he got married leaving his parents and younger ones. The next brother or sisters do the same leaving their youngest brother to take care of their parents. In some family they have join family system who earned their own family maintenance, later leaving youngest son with their parents. When a father dies before his sons and daughters marriage, the mother of the family will act as head of the family with the help of eldest son or daughter till attains maturity. When a son gets married he automatically becomes head of the family. The following are some social generic terms from time of immemorial.

Thwikhang Great, Great, Great Grand parents.

Rasi Great, Great Grand parents.

Bora Great Grand parents. Pu, Pi Grand parents.

Pu Grand Father Pi Grand Mother

Pa Father Nu Mother

Tu le Te Children & Grand Children

Nu le Pa Parents (Mother & Father)

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Sapa	Son	Sanu	Daughter
Tupa	Grand Son	Tunu	Grand daughter
Parol	Brother (between boy or boys)		
Nurol	Sisters (between sister or sisters)		
Chapa	Brother (to brother, a girl's brother may be older or Younger than her addressed as Chapa).		
Sarnu	Sister (to sister, a boy's sister may be older or younger than he addressed as Sarnu).		
Upa	Elder brother	Naipa	Younger brother
Nainu	Younger sister	Pungak	Uncle
Puingak	Aunti	Ni	Aunti
Tarpu	Father-in-law	Tarpi	Mother-in-law
Makpa	Son-in-law	Mwinu	Daughter-in-law
Thur ...	parents of a boy or a girl after their marriage, both parents Become Thur to each other.		
Thurpa ...	parents of a boy after marriage addressed to girl's Father Thurpa or Thurnu vice versa girl's parents to boy's Father		
Thurnu	parents of a boy after marriage addressed to girl's Mother Thurpa or Thurpa like wise girl's parents to boy's mother.		
Kumwipa ...	To elder sister's husband, younger addressed him Kumwi Of both Male and female younger in-laws.		
Bachwi ...	To elder brother's wife, younger addressed her Bachwi by Both male and female in-laws.		
Pawngnwngpa ...	To younger in-law, addressed pawngnwngpa in case		
Pawngnwngnu	Of boy and pawngnwngnu in case of girl.		
Vaipa / Vainu	Younger sister's husband or younger brother's wife, both Elders addressed as Vai.. Vaipa in case of sister's husband Or Vaipnu in case of brother's wife.		

Family set up, Law, Taboo etc.

Peter/Puiter ... To elder brother, children of younger brother addressed him **Peter**, he addressed them as **Peter** or **Puiter**. To her elder Sister, children of younger sister addressed her **Puiter**, she Also addressed them as **Peter** or **Puiter**.

Tupa / Unu ... To his sister or sisters (elder or younger) he addressed their Children as **Tupa** or **Tunu** in turned they addressed him or Them as **Pu** (Uncle).

Pa / Nu Thar Step **Father** or Step **Mother**.

Father of a boy and a girl address each other **Thur** after their son and daughter marriage, mothers address each other **Thuri**, he also addresses her **Thuri**, and to him she address as **Thura**. Most of the time they call their children by using nickname, even after marriage parent in - law calls with the same. Husband and wife usually do not call each other by name. They generally call each other **Hw** or **Hwi**, if they have alternative they used that name. As soon as they got children they call by the name of their children adding **pa** or **nu** at the suffix. When any couple go out for work in the jhum field or anywhere wife usually go behind her husband because she feels secured to walk behind him.

LAW OF INHERITANCE

If fathers have enough properties, he distributes to his sons as he wishes in present of some people as witness. Sometimes properties are given to daughters as their shares but comparatively always usually less than sons. In the even of unfortunate death of a father before distribution of properties, the mother would distribute them in presence of witness equally or as necessary. A sonless father would distribute his property to his daughters. After death of their parents, the properties also may be distributed by themselves in the presence of witness and in the presence of their closed relatives.

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FAMILY TABOO

There are certain customary Taboo among the Hrangkhawl family line between elder sister and her younger sister's husband and elder brother and younger brother's wife. They are forbidden to touch each other in certain places and cannot hand - over things to each other. There is prohibition to go in the jhum field or anywhere without other companions. Cutting jokes between them is forbidden. However they can take food cooked either of them and also can wash each other's dresses. In the presence of companions and friends can go for work anywhere.

ADMINISTRATION ACCORDING TO CUSTOMERY LAW

The Hrangkhawl community is divided into the following 12 clans mostly based on the nature of assignment performed in the society in olden times:

- a. Rwipu : khawphaisat (axe bearers, first group to walk and work for setting a new village)
- b. Khuongpel : Nukzui a awi (drum carriers, playing and followed the first group).
- c. Tangkor or Chuonbak : Awchai chi (priest Clan)
- d. Dabder : Thungmun ra chu rat (most of times struggle for seat)
- e. Saitol : Saipel (rice carriers/potters during the sojourn)
- f. Sairang : Pang making rangrat (most of times murmuring near by the rice containers)
- g. Dawrza : Kawtkharbul khuong suk (drum players near by the door)
- h. Drwmkha : Nunkha mirasai tong (bitter behaviors, cursed by others)
- i. Mawlalkha : Mirasai tong ngai (cursed by others, knows how to endure)

Family set up, Law, Taboo etc.

- j. Vaplom : mi ra ni lom ngai (unites other together)

"Penatu, Chawlkha, Dumkar, b and Phoitung are heading of other north eastern states dwellers among the Hrangkhawl. There seems to be slight different but are not at all. Their meaning is same.

The hierarchy in the Hrangkhawl society:



The names of some remembered Hrangkhawl Rai in Tripura and the Kalim in the north Cachar Hills with which the Hrangkhawl traditionally has govern them self since time immemorial in chronicle formation:

1. Churngir Hrangkhawl . Its informed, not less the 10 t-12 years of service.
2. Debthang Hrangkhawl Its not less than 8 to 10 years as informed.
3. Chon Rangngir Hrangkhawl
4. Birmuni Hrangkhawl
5. Churhari Hrangkhawl
6. Krishnangir Hrangkhawl

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7. Tobatheng Hrangkhawl
8. Pwrtihwi Hrangkhawl
9. Birkishnw Hrangkhawl
10. Noba Kumar Hrangkhawl
11. Sumchongcharan Hrangkhawl
12. Sumnwi Hori Hrangkhawl
13. Sumchonglal Hrangkhawl
14. Rwtwn Jwi Hrangkhawl
15. Dhwinwchwndrw Hrangkhawl
16. Kumar Hai Hrangkhawl
17. Surja chwndrw Hrangkhawl
18. Kashi Kumar Hrangkhawl
19. Sodai Hai Hrangkhawl
20. Mohan Sing Hrangkhawl
21. Nolbongchung Hrangkhawl
22. Kangaram Hrangkhawl
23. Bikrwmchung Hrangkhawl
24. Misil Kumar Hrangkhawl
25. Nolbong hori Hrangkhawl
26. Budhi Kumar Hrangkhawl
27. Ranjani Kumar Hrangkhawl
28. Simnwi Ram Hrangkhawl

The Kalim of north Cachar hills from unknown time with which they had govern themself:

1. Nwitung Hrangkhawl(cholkha) c-1836-1866
2. Lalengsuon Hrangkhawl (pena) c-1876-1906
3. Dwnsuon ngir Hrangkhawl (cholkha) c-1916-1946
4. Saipasien Hrangkhawl (phirpu) 1946 -

Family set up, Law, Taboo etc.

5. Ngurchungton Hrangkhawl (Bangkheng) c-1953-1968
6. Sudarthang Hrangkhawl (phirpu) c 1968-1983
7. Bulthoiher Hrangkhawl (phoitong) 1983-•



Plate form for the priest of chanting priestly sacrifice

Duration of Rai is uncertain. In early days Raiship was till last breadth. After the dead of Rai, clan heads would be summonm is regulated through three fold structures of administration, they are namely the village (Choudary) , the Divisional (Khandol) and the central authority structure under the Rai (Chief).

Family authority structure:

The family structure in Hrangkhawl society is patriarchal. The family is governed by the head of the family-the father, assisted by his wife. She is to act according to her husband's advice. All important household decisions are usually taken by the head of the family . It is the responsibility of the father to provide with all the needs of his family like fooding, clothing etc. If the head of the family is lazy, the family will have to remain in

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poverty and distress. The mother's main duty is to look after children and the management of her home. She prepares, meals for the family, rears domestic animals like chicken, ducks, pigs, goats, etc, and also contributes to her household income by working outside her home. The Hrangkhawl women are very hard working, they wake up very early in the morning to collect fire wood in the dry winter months of November, December and January. Before day break mother wakes up and goes into the jungle to collect firewood. Sometimes she carries bamboo fire



The priest chanting for his sacrifice

light in case it is still dark early at dawn. She collects fire woods as much as she can & carries home. Every mother stocks or stores fire wood for the whole year as early as possible. Mother serves food to all her family members after coming back from the jungle. After breakfast she immediately packs her lunch and rushes for the day's work usually in the jhum. She returns only in the evening may be with some vegetables for the family consumption, which she manages to collect in the course of her days work. They also practice some kitchen garden in and around their houses in their

Family set up, Law, Taboo etc.

little spare time. Thus the Hrangkhawl women are very hard working and labourous. Every Hrangkhawl children obey their parents with respect, even grown up sons or daughters after they are established their own home consider's it disrespectful to call or utter one's own parents name.

The Hrangkhawl family practiced a jointly family system. When a son gets married he should brings his wife into his father's home. The bride is thoroughly habituated of the family traditions and practices. The couple stayed there with their parents sometimes even till they have several children of their own. Practically they moved to establish their own home when they have grown-up marriageable age children. They are then suitably sent off by the entire houses jointly with the help of the entire family members.

Normally the oldest son gets responsibility and assist family establishment. If there is no son in the family till the third children, the oldest daughter would get married on the advice of her parents. In such case their daughter would bring the bridegroom to her father's house. The bridegroom is thoroughly indoctrinated about the family traditions and practices. The couple stayed there and helps all the establishment of the family management works. They live with parents until they have marriageable children of their own. Accordingly, when they have such stage of sons or daughters they are sent off for establishing a new family. But the entire family burdens assist them to make their new house jointly. In such case parents of the groom usually bears all required expenditures and responsibilities in providing accommodation sets. Sometimes they are asked to live with parents till their youngest one got married. All family responsibilities are given to their son-in-law in such cases.

This type of family structure is considered as unique one in the Hrangkhawl society. Children learn living in the society with grandparents care, opportunities are given for them to observe

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each day regarding family administration through a trained and experienced head of the family. Children learn here to play, to share, to talk, to co-operate and the modal code of conduct before he is called to take the public responsibility. He cannot be selfish in such a family set-up. Life of most sympathetic or congenial type is cultivated from sun rise to sun set. He is surrounded by educational activities and processes. Children are given education through educated guide to perpetuate the religion, culture and traditions of the family before leaving grandparents to start a new home.

CUSTOMERY LAW

From time of immemorial the Hrangkhawls are maintaining strict strict village administration. The regular village government of the Hrangkhawl people consists of khaw chokdri (Village headmen) and two khandols (chokdri's helpers) who are known as khaw Lokos; the customary judicial administrators among the Hrangkhawl people. There are two kinds of LOKOS – LOKO RING and LOKO. The LOKO-RING consists of the RAI, the KALIM, the KABUR, the KAMSUKO, the KHAWNGAK and the two SENGZAS. The above designators are central body in judicial administrations of the Hrangkhawl people.

The village level government was headed by the village CHOKDRI who is assisted by the KHANDOLS. A CHOKDRI of a village has two Khandols who acts as messengers for the general public. A khawngak is there to help and advise the Chokdri. The village level customary administrative set up system is the primary root of the Hrangkhawls. In a Hrangkhawl village, a village level governing body has the power to look into every aspects of the society as and when required. The khaw chokdri possesses the supreme power in his village, who posses chief judicial powers. He ensures social justice beginning from smallest theft case to serious crimes even. His responsibility is to maintain the welfare of his people.

Family set up, Law, Taboo etc.

Even today every Hrangkhawl village have their own chokdri. Unless with the consent of the chokdri, nobody can leave his village authority and seek help from another village level. If anybody does so, he is to pay certain fines, because he neglected his own village authorities. This kind of fine is known as KHAWRAKANNA. In such case the village chokdri, also cannot receive or accept him with certain condition. The chokdri will have to send his two khandols to the concerned village chokdri immediately to confirm for commission of such case. The village chokdri has to tell every detail to his messengers in order to report to their own chokdri the details of the case. They then are to go back directly to their headman, to whom they are suppose to report him every information they have collected about the person concerned from his village chokdri. Thus, no one in the village can leave his own village level government and seek help from another village level authority. Whenever any unknown person or stranger enters into the village, the village head are to be informed immediately. Whenever every unknown party or group enters into the village, they are to search for the khaw chokdri and to disclose the matter to him concerning their reason for entering into his village. Hearing from the group leader, he calls his khandols to help and direct them accordingly. If there is any case for taking decision the khaw chokdri directs his khandols to announce by shouting in the village. Hearing the announcements make by the khandols, the family heads response to it by gathering together in the place where the messengers announced for the meeting. Here the Chokdri first disclose the issues to the people, hearing him they decide and take up the case keeping in mind the welfare of the society. In this session every member has right to speak but be according to law. Nothing can be done in the village by the villagers as they like, but only with the consent of the village chokdri for their own welfare.

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According to the law of the Hrangkhawl society there are some cases which cannot be solved by the khaw chokdri in his court, for such case he meet with his khawngak and disclosed the matter to him the way how to decide or solve. If necessary the village chokdri called his khandols, direct them to announce in the village for a meeting.

The village chokdri looks after religious, politico, social-economic affairs judiciously. According to time and reason when anything is to take place the village headman met the khawngak to decide the matter. Then the village headman called his two messengers and commends them to pronounce in the village. They pronounced by shouting or with dry hollow horn of buffaloe or along hollow joining bambop. They are to go through village to and fro till every family knows and his voice is being responded. In the village the chokdri's voice is respected and his authority is obeyed.

The Hrangkhawls village level customary and judicial administrators observe all the festivals, functions, and settle the disputes with regards to "TUICHUBAI-UN"(water worship), "KHAWSEERRATHWNG"(Village cleansing),"KHAWKHAR"(village protection from evil goddesses), "SANGCHIL"(Threshing paddy), "BUTHAR BUNEK"(eating new rice). Every family has his own share to carry for particular occasion, a small jar of rice-beer and a half bottle of liquor, sometimes a big jar of rice-beer and full bottle of Rakzu(wine). A chick and goat are arranged when necessary by the village authorities. Khawlut (to take new shelter in the village), "Khawsuokna" (to go out from the village for other village), "Hnamlutna" (to become a Hrangkhawl community from another tribe), "Hnamsuokna"(to come out from the Hrangkhawl community for another community)"ARNWI"(marriage), "ARMAK"(divorce),"ARTHAT"(murder) "ARKAP" Silai le(shooting with gun)"SAILI" le (shooting with a bow), "CHANGKAP"(Accident

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with trap, when death taken place), "TUIKWLWK"(draining into water) "ARAWK" (suicide by hanging), "LWISAK"(suicide with medicine, may be by eating or drinking), SIZAILAK"(Covetousness / adultery), "ARUKRET" (theft), "LWIVATRA THORBE"(selection of Jhum cultivation areas etc. All above mentioned cultural affairs and social systems are responsibilities of the Khaw loko or LOKORING. They maintain law and order situation in the village and community. In the village whatever case or cases may be, the village chokdri is supreme to settle any disputes and his word is regarded as final. Above all, the case which is difficult and hard in nature, that he can not solve the matter within his power, he announce in the public assembly that he could not solve the case, and the case is being referred to the **DIVISIONAL/CENTRAL COURT**. The case is then taken up to the higher authority—Central Court "LOKORING" in the Divisional Court after the consent of the village LOKO headed by the khaw chokdri..

The Village chokdri of the Hrangkhawl village level customary law administrators' possess high powers in the court. Any guilty or crime case, the loko have right in their court. They have all right to punish and to impose fines on the accused. In the village level assembly the village chokdri presides over the session and proclaimed the resolutions with the consent of all the officials. The guilty is punished and imposed fines according to the degree of crimes committed. Petty case, light punishment and fine is imposed against the guilty. Major punishment and major fines are charged against in major cases. The punishment includes simple hand slapping, cane beating and stick beating. The series of punishment are served one after another in the court starting from hand slapping. The guilty has to impose a cane break beatings, stick beatings, ruthless beatings and fines. After such a punishment if the accused does not repent or apologies in the court, a higher punishment is given against him.

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In his court the chokdri judges as per law of justice, tries his level best to solve without punishment and beating. Still then there are times the accusers did not response in content with the words of the village headman and assembly. In such case or reason the chokdri has to leave another voice again against such person. Lastly he used his harsh voice and up from his seat and start to slap his messengers, saying that he is not willing to come end with, safe guard himself. The beating of the chokdri to his messengers does not mean that he did against them. This signifies that he is giving order to his messengers in the presence of the assembly to start beating to the guilty person. Then only the messengers (khandols) have right to start simple hand slapping and beatings. The messengers now got up from his seat start beating to accuser in the court. If any willing person t is there to beat he could also, with his permission and the assembly, very rarely the chokdri directly beat the accuser in his court. He maintained his powder with great sympathy one after the other. Yet, if the suit is arrogant voice and order is given against him one after another impressive punishments and fines if necessary.

The case which the village chokdri fails to solve in his village level administration customary law court of the Hrangkhawl society, he refers and recommended to move the mover up to the higher law court the "LOKORING".

COSTOMERY LAW CENTRAL COURT

In the Hrangkhawl society there are different governing stages of the court. When a village chokdri of the Hrangkhawl society customary law administrators can not solve in his jury law court, he refers it to the immediate higher authority . It might be either to the RAI or the KALIM, in case the KALIM is near, where the RAI is far away from the place. The mover may file either one. When the case is file up in the court of the RAI, he informs the KALIM. The filed up case in the KALIM court is informed to

Family set up, Law, Taboo etc.

the RAI. After the case is filed up either to the concerned person, he could confirmed the mover regarding time, session and place. Here the RAI would be supreme judge. The RAI or the KALIM would call their council Sengzas (messengers). He discloses the matter to them and orders them to announce in the village to every family. The Sengzas carrying the order and announce to all the council members and the village family heads. They ask their presence in the hearing and judgement session. The Hrangkhawl RAI is the highest authority who presides over the meeting. The village chokdri, the khawngak and the khandols have to remain present in the meeting. Major case like destroying huge property, killing animals and human, the RAI ask his Sengzas to call all his ministers kamsuko, kabur, the concern clan heads and the chokdri of different villages. The Sengzas personally have to go to their home , whether far or near to inform and ensure their presence. In critical cases the RAI insists the presence of the clans head and chokdri to settle the dispute.

The RAI ask the concern person to explain all the reasons in the presence of every audience, and the accuser whether his statements are true. When response arises no, "I have not committed the crime". The Rai again ask's for further explanation to the mover and to the chokdri to give his findings in the village court hearing session. In case of contradiction the Rai would ask the consent of the public. If the accuse does not admit, the Rai may use harsh words bring out the truth. Then if the accused admit to repent, and ask for sympathy, he is forgiven. But when plea is not accepted by any means, the RAI stand's up from his seat and slap's his messenger (Sengzas) or the accused. Slapping to the Sengzas means giving order to get up from their seat and start their first beating to the culprit. Simultaneously questioning the accused whether he had committed the crime or not. The movement he agrees and begged sympathy pardon of the court after admitting himself,

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the Rai would gratefully accept. Then he will be charged for the wrong doings, equivalent to what he had committed and other necessary fines, beer, or Rice beer, wines meat etc.

When the case is difficult and the suit never willing to accept, the Rai gave various slapping and beating order. For stealing cattles or murder severe punishments are being imposed. Series of punishment one after another are given to the culprit. The guilty has to experience severe beatings of different kinds ruthlessly. Even then if the guilty did not admit and begged sympathy pardon of the court more bitter punishment would be imposed against him. Needles will be put on tips of his fingers and toes with non-stop interrogation. In case the guilty does not disclosed yet his hands and feet are tightly bounded by cane-barks or ropes. Then the guilty is hung from higher with his legs up-wards and head down-ward. His hands are slightly touching floor. The Sengzās and gathers will move back and front as a sleeping child in his Hammock, slapping and beating never end. Acting arrogant yet they set fire below him to create blazing fire of smoke. More and more severe punishments are imposing. Set more fire and different dried red pepper are burnt to produce more blazing fire smoke. The culprit is to inhale these smoke.

In case the accuser never repents of his crimes more severe treatments are imposed against him. To this hanging culprit they set more fire to produce more fire smoke. They collected more chilies and dried red peppers put them in the fire to produce more smoke for longer time. The guilty is to inhale the smoke for several hours with all other punishments. This kind of punishment is very terrible. Very few persons reach at this stage. The punishments are given to the arrogant culprits. The suit must be solved in the jury of the Hrangkhawl Rai by any means. Never refer to the government court. Therefore no case could be moved out side the society and none could reside in the society ignoring the Hrangkhawl Laws and orders the administrators and their verdicts.

Family set up, Law, Taboo etc.

Even in case human murder natural punishments is impose to death. The supreme authority is the Hrangkhawl Rai and the Kalim along with all other administrators. They pronounce the death sentence along with the royal authorities with other communities' supreme judges. The Rais from other tribe heard the disputes. The Misip also attend and heard the final controversy in case necessary. Whatever case may be the Hrangkhawl Rai judge using Law of justice in his jury. His final pronouncement is final among the Hrangkhawl people. Because he had never decided the guilty with his own human supreme power of personal tendency. Therefore whenever, whatever the term and condition he confirmed with his position is firmed. Even the presence of other tribes and communities would through their end A-men in he setting. The king or the Maharaja also agrees by his decisions, in the presence of the communities, since the king has given to the Hrangkhawl Rai –Kalim for signet of his judge.

Though the Hrangkhawl governing system is a democratic no election is adopted. Representation from every clan is there to ensure the faith selection. Formation of the council is systematically done and powers delegated to the members are clearly democratized. The Rai is the supreme head of the council and the Assembly. He possesses highest authority among the Hrangkhawl people. The Kalim is next to the Rai. The Kabur, the Kamsuko, the Khawngaks are his cabinets. The two Sengzas are his two messengers. The Hrangkhawl Sengzas assisted the Rai in his council court. The two Sengzas acted some what as LOKORING police. They directly involve in the session. They are the person to inform the Laws and orders and directives issued by the councils to the people. Whenever any case is file-up in the council court, to the Rai or Kalim, the two Sengzas are called first and disclosed the matters to them. When a party to a law suit (litigant) refused to turned up in time to the council court after information, the Sengzas are called by the Rai/Kalim, and then sent them out for

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palai to bring him by any means. It does not matter whether far or near, if necessary by force or by binding him, even carry them in their own risk. None would dare to obstruct them. The defaulting litigant's, whenever brought to the council is very severely slapped and beaten up. It might be by the Sengzas after the Rai's order or directly by the Rai sometime. In case of the village, council is sited in the house of village chokdri or the khawngak house if khawngak is the in the village.

The village chokdri presided over the session in the village council. The khawngak is reserved for the central council member for future, a representative from a particular clan after doing his Sengza Pantabe. The order given by the chokdri is final in his jury under his jurisdiction. But some critical and murders are impossible in his jury. Such difficult case is asked to appeal to the higher court with the knowledge of the village chokdri. This is the only provision from the village council court.

In the Central council court too there is no separate building for the session hall. This is usually done in the house of the Hrangkhawl Rai if the case is in his own village. Otherwise he could order either in the house of the Khaw chokdri or the khawngak or the Kalim or any of the executives, convenient within the village. But must be in the presence of the Rai.

When there is session there is no question of day or night. The suit must be carried on till it is settled. This is the custom in both in the village court and the central court. Whenever the case might be verdict given by the LOKORING court by the Hrangkhawl Rai is final for every dispute, and there is no provision for further final appeal. The only available to approach is to the Law court of other tribe. But any other tribe would not invite and welcome such scope. Because this habit is avoided for obvious reasons.... that, such actions would occur to the appellant even ex-communication from the community. It would bring bitter relationship between the two concerned community or the tribes.

Family set up, Law, Taboo etc.

The members of the village administrators of the Law court are paid nothing. They are given no share from the revenue. They collect the case fee for each case from the plan tip in addition of some meat and liquor. After the trail when the accused are found guilty he was fined in addition to some money, meat, and liquor as fixed in the council or the assembly. The meat, beer, or rice-beer or wine and some cash amount are consumed during the trail as the court sit in the house of the chokdri in the village Law court. In the house of the Rai or Kalim is used as the central law court.

The animal kill, stolen and murder fined are given to the member or the owner of the family concerned. The cash fine is divided to consume in the trail session and for central fund. The central fund from the village court is submitted to the cashier. In the chokdri's court there is share during the trail session and share of the assembly and its fund. The guilt is fine with cash amount; meat and liquor are consumed during the session. The ruin amount equivalent is given to the owner. Every stealing thing, property destroys and murder case has fines of each own kind.

The village council officials had there own cultivated Jhum land by which they manage their family during those days. They manage with their own Labours. Sometimes if they could not carried for completion of the work the villagers would feel and assisted them by doing RAWSAWL SINTHAW (social work) without any payment. For the workers, the owner of the Jhum field will provided for their light feast for the day. Usually in the evening they are provided with liquor (rice-beer or zu) to show their gratefulness of their boundless love for him which is the cost of their day Labour.

Also persons from out side village could not have jhum of his own to another village as he wanted. But he is free to have the same with the permission of the khaw chokdri. The person had to approach the khaw chokdri for his jhum cultivation

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permission and its area. Any willing person approaching to the Chokdri never approach in empty handed. In urn the chokdri and his subordinates never sent him back in vain. But they are supposed to know the place where to give him, which is not reserved by his own people. These kinds of provision are made for each other in between themselves.

In the past the Central administrators (LOKORING) had their own cultivated jhum land by themselves. If any member could not carry on the work by his own family labours, his own village head would observe the left over work. They would take the matter for them to maintain for the completion of the work. They would fix the day to assist their headman. The council members would provide their light feast during the day and at night or after the day work the owner of the jhum provided with rice-beer and beer-pot for their entertainment and saw a token of his love for them. Sometimes they themselves collect and get for their own use. They consumed and enjoyed to make merriment for themselves and their council head. Such social assistance in the Hrangkhawl society was there and is there still.

MITHA NI RWT LAWMI NGAI

HRANGKHAWL M.L.A.

India mirwirelna ta a zawkzwi Hrangkhawl ngai Tripura Legislative Assembly naa Member wi lwi am (After Independence of Indian, Hrangkhawl members of Tripura Legislative Assembly are) :

1. Shri. Padma Kumar Hrangkhawl. M.L.A. Kamalacherra., Independent Candidate MLA of Halam Sango. (1957 – 1963)
2. Shri. Robi Hrangkhawl. Swrduk Kwrkwri, INC MLA, (1967-1972) during Sachindra Lal Singha time. He was also the first Tahashildar among the Hrangkhawl.

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3. Shri. Diba Chandra Hrangkhawl, Kamalacherra (Darchawi), Present sitting MLA of INC now Trinamool congress. Earlier T.U.J.S. MLA for two consecutive terms (1983 to 1993.)
4. Shri. Bijoy Kumar Hrangkhawl, Kamalacherra, INPT MLA for three consecutive terms (1998 to 2013)



Before her Rasabomb she is with her elder sister

DENLEKINTHANG HRANGKHAWL.

DENLEKINTHANG HRANGKHAWL was famous for his strength and courageousness. He was a strong wrestler and fighter. None could defeat him during his lifetime. Mother of Denlekinthang Hrangkhawl was called her khawsak (Easterner) because she was from east of his husband's village. He was secretly stricken from behind with a spear and killed in the plains named as "khawzol" — Renglal Bul Hrangkhawl of Gmura

SAIZAHUOLA HRANGKHAWL (Pena)

Saizahuola Hrangkhawl was famous among the chinkuki tribes in Tippera, Assam, Manipur and Mizoram. But not well

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known by the Government. His last bread was in Mizoram, Aizol. There is a memorial Hall in Aizol, called Saizahuola Memorial Hall at Bawngkon.

-----Suankima Hrangkhawl (Pena)

RAL LEKHA RATHAWN

1. MWRSWRU :- Mwrsw pumka, Indong dongka, Ralsengma (Ralvelma) hang ra. (One chilli indicates one family whether all warriors are to march for good fight.
2. SIRU : - Siru virin or khwrwin a irthe keden an rathek ra. (Jhum mustard seed throwing spreads here and there, the enemies will be as like seeds scattered.
3. PATRU : - Pat chek nan puonsil nan dwrkai ngai keden an rarthek an raovuor ra. (As the seeds of cotton seed threw scattered all places, the same will be the opponents).



A pastor and a girl during her Rasabomb (Christian Rasabomb. He is the person in place of Nature worship priest).

Family set up, Law, Taboo etc.

HRANGKHAWL PASTORS

1. Pastor Joykumar Hrangkhawl, ordeined February - 1978
2. Pastor T. Lawmthang Hrangkhawl, ordeined 1983.
3. Pastor Lalremruot Pena (Hrangkhawl), ordeined 1983.
4. Pastor Lalneithang Hrangkhawl ordeined 1990.
5. Pastor Chawngsie k Ril Hrangkhawl ordeined. 1990.
6. Pastor Sunchon Lal Hrangkhawl ordained 2002
7. Pastor Rochungnung Hrangkhawl Ordeined 03/2009
8. Pastor Dumbumuni Hrangkhawl ordained 4/2012
9. Pastor Chawngthang Lal Hrangkhawl Ordeined 3/2013
10. Pastor Lal Hrilthoi Hrangkhawl, ordained 3/2013
11. Pastor Zingjambul Hrangkhawl ordained. 3/2013

Chapter- 4.

Food Habits , Food items & Practices

FOOD HABITS

Regarding food habit of the Hrangkhawls they take food thrice in a day. Their first food is prepared in the morning by the mother. During day break they eat their first food (break fast), make for mid – day food and start for usual day work in the Jhum leaving behind wrapped food for their lunch. They arrange for dinner in the evening. In between this meal they take nothing except water and Tobacco by Elderly people. Their stable food is rice; with every meal curry is compulsory. Curry is cooked using rotten fish and dry fish other wise used fate (safak), but it's occasionally. These food stuffs, they generally collect from agriculture resources from the surrounding Jungles and forests. The Hrangkhawls people normally do not take boil rice (siddho), they usually take locally available un boiled rice. Various kinds of roots, stems, leaves, plants and fruits are collected from the surrounding environments. Bamboo shoot is one of the most favorable vegetable. It is cooked raw or fresh, make Sun-dry and keep for months. The dry bamboo shoot is cooked during their final harvesting (in the month of November and December), jhum cutting, cleaning, sowing and weeding etc. They make it wet in the whole night and cook in the next day, may be for break fast, lunch or dinner. They never cook without wetting it for long period. Pumpkin and white pumpkins, guards, arum, bulb, beans, flat and long bean, drumstick etc. are some common vegetables.

The Hrangkhawls

The Hrangkhawls eat different kinds of meat except beef in earlier days. Meat is cooked without oil and spices, but they use natural fresh meat spices collected from the jungle. Skin of animals are also consumed, but neatly and well prepared before they are cooked. Sometimes skins are cut into small pieces before they are put for Sun-dry. When they are prepared for cooking them first burn and clean all the hairs and dirt's, they are put into a pot filled with water in which they keep for the whole night and cooked the next day. Their most favorite is chicken, pork, mutton. They are very fond of Anramung (gudok) cooked in a bamboo vessel. Plantain leaves are used for serving food covering utensils, bamboo vessels, for carrying food to jhum field or anywhere for working sites with which they wrap cook rice for lunch. Meat is cooked in a **Karal** (dry pan) after mixing it with chilly, turmeric, salt for sometime. Whenever it dries up water is pour into the pan then boiled again till it is well cooked, 20 minutes or 15 minutes earlier taking out from the fire they put again ginger or another natural resource spices proportionately. Dry meat are occasionally cooked Changal (Soda), soda curry water is made by them out of bamboo ashes. When soda curry is cooked, they used rotten fish or dry fish and sour lemon leaf for testy, along with chilly, salt and turmeric is not used, sometimes ginger or it's stem with leaves are put into it. Fish is cooked with chilly, rotten fish turmeric and salt first, when water is boiled fish are put, most of time fish is coked using spices called locally Thingbakhwipa (podina). Sometimes fish is also cooked in a special items.

FOOD ITEMS

Bamboo vessel or otherwise boil with the same vessel known as **Ngazon** (curry) or **Ngatung** (boil). Oil is hardly used for curry, but they have their own product of fresh oil. Some of the Hrangkhawl words relating to the roots, stems, plantains, fruits, etc. of the food items are :-

Food Habits , Food items & Practices

Arum of green leave caladium	- Zawngbal family
Arum bulb	- Bal
Arum stalk	- Chichiri family
Amoranthus	- Anradul
Amomum dealbatum	- Hwirwbo and Ancham family
Banana flower or fruit	- Changvui
Bitter guard	- Kangkla
Brinjal	- Manta
Bean	- Be (all kinds of bean)
Beef	- Srat me/Serat sa.
Bear meat	- A vom me
Beer	- Zu
Chicken	- Ar me
Cook rice	- Bu
Curry	- An
Cabbage	- Gobe (parlum)
Cucumber	- Sakma family
Chilly	- Mwrsu.
Cooking pot	- Anbel
Cook vegetable	- Ansul er
Cup	- Khap
Cocunut	- Nerkla
Crab	- Ai
Drumstick	- Korbelloi
Dear meat	- Sakhi me
Dove meet	- Vathu me
Dog meat	- Ui me

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Dry fish	- Ngachar
Dry meat	- Mechar
Egg	- Artui
Eel	- Nga-rul (kotia)
Fish	- Nga
Fry	- A ze
Fern leaf	- Kokodon
Meat fry	- Me ze
Fry vegetable	- Ansul ze
Frying pot	- An ze bel
Food	- Bu
Fish foul	- Nga -ek
Gourd	- Mwilo
Ginger	- Aithing
Guava	- Kozam
Garlic	- Purun-ngwi
Jackfruit	- Laui
Juice	- Thwitui
Locus	- Khai
Lime	- Chunwi
Lemon	- Ser
Ladies finger	- Kelrikipa / Anranalpa
Lion	- Sakwibaknwi
Mango	- Thwihâi
Melon	- Drwmbai
Meat	- Me
Mutton	- Kelma
Peas	- Bethwng

Food Habits , Food items & Practices

Paulse	- Dailw
Pork	- Vokme
Plantain leaf	- Motna
Pondina	- Thingbakhwrpa / Bakhwrnampa
Potato	- Alu
Papaya	- Koiphoh



Hra Ng Khawl Couple

Pineapple	- Mwrtui
Paddy	- Sang
Plant with edible berries	- Samchok (bitter or little bitter)
Orange	- Serthum
Onion	- Purun-sen
Oil	- Swruk
Owl	- Simbu
Round black tender leaf	- Saipui Anthur

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Rice	- Sisai or Sai
Rotten fish	- Ngathu
Red pumpkin	- Maithum / Charkumgra
Small plant grow swampy	- Chichiri
Sweet potato	- Bathumpeng
Salt	- Machi
Spices	- Anrim
Sprawn	- Aikong
Tacca leavis	- Ngalthi
Tea	- Cha
Tapioca	- Pangbal
Thorn small that grows in swampy	- Bokrong kantha.
Tomato	- Mantathur
Turmeric	- Aiswl / Aieng
Tamarine	- Tentre
Tortoise	- Sarpha / Mwihamzkw
Turtle	- Sitel
White Pumpkin	- Ramai, Maibal
Water melon	- Monphol
Water pumpkin	- Tuium
Yam	- Bra / Bal

The Hrangkhawls lead a very simple life. Their characteristics of food preparation articles are very simple, as shown; they usually use fresh green vegetables and rice. In preparation of curry they usually use Alkali of ashes prepared from young bamboo by burning.

The people excessively use green chilly in mixing with salt and fermented fish (ngathu) along with the naturally available Jhum fragrant spices as they like, prepare and arrange various kinds of food items;

Food Habits , Food items & Practices

Changal - Alkali, it is a type of curry cook with fermented fish, chilly, where lemon leaves are addad as spices and rice powder which is mixed with changal

This kind of curry is cooked both green and dry vegetables.

Machial - Any kind of curry other than changal.

Baitru - A kind of curry with much water and rice powder. Curry is cooked with or without

Adding Alkali call **Machial Baitru** and **Changal Baitru**.

Andawng - It is a kind of curry cooked without chilly.

Anbut - This kind of boiled curry with salt.

Char-tang - It is a special kind of curry prepared adding Alkali, little more chilly

Than its usual requirement till the soup is dried up.

Nemplok - Any kind of curry either Nemplok or changal, with fresh or dry vegetables
And meat cooked adding rice to the curry.

Mwrswdêng - Chilly green or dry, fermented fish or dry fish, salt, more chilly

Added than usual, it's very hot and testy.

Mwrsutuiu - It is a special curry very hot, prepared with or without adding Alkali.

Food practices

Anrmung - It is special curries made or cooks in a bamboo vessels, may be green

Vegetables, stems, roots, flowers or fruits, added salt, chilly mostly

Used green chilly, turmeric, rotten fish or dry fish and natural green

Fragranted spices.

The Hrangkhawls

Sharhai – This curry is specially when four footed (quadrapped) animals are killed. Heart, lungs, kidney, liver etc. except intestines are first taken out and cooked and ate by the servers.

Thithal - When four footed animals are killed, intestine is well clean and wash Intact without cutting it to the full length from first to the last point.

All inner parts except intestines are cut into pieces including blood, Mixed with salt, chilly, garlic, onion, ginger and every necessary

Fragrant spices then put or filled the intestine fully, tied both ends.

When fully cooked it is taken out and cut into small pieces before Serving.

Achek - Sometimes, some four footed animals when killed small intestine

Part is taken for special curry; both ends are tied sometimes, or kept

loose. Cooked without adding any part of flesh, salt, chilly turmeric,

Ginger, etc. many other jungle fragrant spices are added. It is one of the respect items which is generally severed with food.

DRINKING :

The Hrangkhawls have different system of Alcoholic drinks namely Zu, Zuha, Zusar, Tuichuong or Rakzu and Brandy etc. :

Food Habits , Food items & Practices

Zu : made from special kind of rice, it is served after pouring water into it's container and suck with a pipe or drunk .

Zuha : made from the same rice, but for serving the solid substance is taken without pouring water.

Zusar : The preparation system is same with zu and zuha, but the solid system is pressed with both palms and squished to collect the liquid juice and separated solid is mixed with water before serving .

Tuichuong : It is distilled or alcoholic spirit made from zu.

Brandi : This is a kind of vodka, local product, produced by double refine distilled spirit.

For preparation of these drinks Chawl (leaven), this is prepared by collecting and mixing with various kinds of Natural leaves. It is generally prepared with this combination.

Bai	–	Rice powder	- 1. kg.
Uimungbo+Tosorbo+lauibo and damkol rang			- 1/2 kgs.
Chilly (~sometime)			- 1/2 Nos.
Pianple leaves			- 1/2 Nos.
Phuinamrazung			- 1/2 Nose.

(Non edible variety if clerodendon, which roots are which are not to be scraped) 4/5 pieces.

Laber plant (stems to be scraped)	- 1 piece
Zuthurdon (microcos peniculata) setm to be scraped	- 1 piece
Bark of callearapa arborea.	- 4 square.

After collection of all these ingredients it is sufficiently checked, when found every kind is collected, the leaves are torn; veins are removed, mixed them together and put into a mortar for grinding. Using thistle it is grinded till all leaves are crushed

The Hrangkhawls

together. The grinded leaves are taken out from mortar, made it flat round pieces and expose them in the Sun. At the Sun dawn and night the chawl is taken and keep either veranda or inside the house free from night dew. By next day it is taken for expose in the Sun shine. Several days exposing the sun and taken at night continued until these are completely dried up. Proper dried pieces are put in a basket, stored them near or above fire place. Then it is taken out from the basket for use whenever necessary. The chawl stored/preserved above fire place could last long for years together without losing its taste. The chawl is used for making rice-beer and alcoholic drinks used by both men and women in those days, but modern days it becomes lesser than past.

In regards to smoking tobacco is mostly consumed by them. The Hrangkhawl made DABA (hukka) from bamboo for smoking. Sometimes a very small piece of tobacco is also chewed as medicine for tooth ached, also chewed with betel nut. Natural tree fruits, tree barks (thingphak pang or koro, i.e. one of a tree like chamol) are collected and made it dry in the Sunshine. When completely dried up, it is chewed instead of betel nut. Proper sun dried barks are preserved in a basket and kept above the fire place for months or year. Limbs are being used but made by them from bamboo or wood ashes.

Besides all those food stuffs, they prepare different kinds of cakes, breads for their own from rice powder. But now a days these traditional preparation of food habits has been changed due to fundamental difference of religion from decades, changes of social environment in the Hrangkhawl society and collaborating social traditional, customary cultural practice, Labour conditions are in different. Social and religion have influence the food habits in the society as well. Their religion has influenced restriction of food habits, very few men and women have changed themselves as vegetarians or fish and vegetarians. These people among the Hrangkhawl are found in Tripura west District, not other place

Food Habits , Food items & Practices

else. The vegetarians are very less in number in old aged men and women. This change has various causes, but one of the important reasons is due to close contact with other non-tribal community. The origin of Natural Gas and Oil has invited immigration of non-Tribal which influence culture and mode of their food habits. The small traders, traveling agents, government officials, scholars, etc. have made effect to left their cultural life as well their own ways of food habits. Tremendous development of transport communication, radio, T.V. and displacement of people from Jhum and land areas has led them influence culture and change of food habits. Missionaries have brought changes in cultural life, traditional life and food habits. In many ways the Hrangkhawl people have learned to imitate food style of other. Mass infiltration of plain Hindus and Banglees Hindus in Tripura has caused most remarkable effect and changes in the economic, social conduct and traditional food habits. Therefore, contact with other civilization is responsible for changes in the society. Living in the Hotels, Hostels, Boarding Houses, etc. have caused dismissing of old traditional methods and other modern devices for cooking, boiling, grilling, roasting over fire. Now they also use modern food items like muri, tangper (flattened rice) different kinds of breads, various kinds of sweets, citrus foods, Jams, juices, cold drinks, ice-cream etc. and smokes biri, cigarettes, besides duma. Present generation has many impacts on traditional changes in the society, on social, economic, religion and food habits. Living and staying in the market places, towns, cities gave them awareness cultivation and preservation of fresh and non fresh vegetable in the refrigerators and use of coal, charcoal, Keroshine stoves, gas stoves, and heaters, etc. shunting their old method. Due to availability of different types of foreign liquor in the markets (government registered) which easily available. Therefore, traditional drinks become less important. It is apprehended that the entire system will wind up in no time.

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Thus it can be sadly concluded that change of traditional food habits of the Hrangkhawls are fast decaying and if these practices are not being encouraged, the traditional food items will be extinct forever.

Chapter- 5.

Some aspects of Hrangkhawl Language

Hrangkhawl dialect can generally be categorized under Dhulian language group spoken by Chin-Kuki-Hmar-Mizo people of the North-Eastern states of Tripura, Assam, Manipur and the neighbouring country of Myanmar and part of Bangladesh. In Tripura these communities of the state are identified as **Halam-Kuki** by the **Maharaja of Tripura** since ancient times. In the year 1977, Pu. B.K. Hrangkhawl and Pu. Jonathan Hrangkhawl first published "**HRANGKHAWL RWSWI PHUTNA**", meaning "Beginner's Book". But even earlier in 1950's unpublished alphabetical letters of the same has been already in use by the Hrangkhawls.

The scripts:-

A	AW	B	CH	D	E	F	G	NG	H	I	J	K
L	M	N	O	P	R	S	T	U	V	W	Z	

VOWELS

A	AW	E	I	O	U	W
---	----	---	---	---	---	---

Cachars as :

A	B	CH	D	E	F	G	H	I	J	K	L	M	N	O	R	S	T	U	V	Z
---	---	----	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---

VOWELS

A	E	I	O	U
---	---	---	---	---

The Hrangkhawls

They have no "AW", but to day people come to know that rectification is necessary for the same (use of AW).

A	a	Ar (chicken)
AW	aw	Awl (easy)
B	b	Bwl (bamboo vessel)
Ch	ch	chok (fishing trap made from bamboo cane). C a lone is never used without h.
D	d	Dandal (a bamboo used for drying cloth)
E	e	Eng (yellow)
F	f	Fel (bow)
G	g	Gurang (bigger inside)
NG	ng	Nga (fish)
H	h	Ha (teeth)
I	l	In (house)
J	j	Jamkhong (mat)
K	k	Kut (hand)
L	l	Lam (road)
M	m	Manta (brinjal)
N	n	Nar (nose)
O	o	Or (front neck)
P	p	Phaikho (spoon)
R	r	Robawn (chicken case /basket)
S	s	Sakhi (deer)
T	t	Tang (hill)
U	u	Uichopk (frog)
V	v	Vok (pig)
Z	z	Zu (rice-beer, wine)

Some aspects of Hrangkhawl Language

NUMBER IN HRANGKHAWL

01 Khatkw	02 Khatnikw	03 Khatthumkw
04 Khatlikw	05 Khatrangakw	06 Khatrukw
07 Khatsirikw	08 Khatrwtkw	09 Khatkokkw
10 Kkatsomkw/ Somkw	11 Somlwikhatkw	12 Somlwinikw
13 Somlwithumkw	14 Somlwilikw	15 Somlwirangakw
16 Somlwirukw	17 Somlwisirikw	18 Somlwirwtkw
19 Somlwikokw	20 Somnikw	30 Somthumkw
40 Somlikw	50 Somrangakw	60 Somrukkw
70 Somsarikw	80 Somrwtkw	90 Somkokkw
100 Razakw	200 Razanikw	300 Razathumkw
400 Razalikw	500 Razarangakw	600 Razarukkw
700 Razasirikw	800 Razarwtkw	900 Razakokkw
1000 Sasikw	5000 Sasirangakw	10,000 Sasisomkw/ Singkw
	50,000 Singrangakw	1,00,000 Singsomkw
10,00,000	Singsomkw/ Chungkwledingradwikw	

Niraming ngai (Days):-

Sl.No	Niraming English	Niraming Hrangkhawl
1.	2.	3.
1.	Sunday	Pathwnni
2.	Monday	Sinphutni
3.	Tuesday	Sinnokni
4.	Wednesday	Nilaini
5.	Thursday	Nirangakani, Nilaichum
6.	Friday	Sinhekni, Irtanni
7.	Saturday	Rathawkni, Irtungni

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Tha ramingngai (Months):-

SL No.	English	Hrangkhawl
1.	2.	3.
1.	January	Tuolbuol, Tualboal
2.	February	Vaatlai, Vatchang
3.	March	Thhapar, Michai
4.	April	Rampar, Irtun
5.	May	Thasur, Thadoi
6.	June	Zarwi, Thlaphur
7.	July	Thamir, Hmurpui
8.	August	Thazing
9.	September	Tharam
10.	October	Vaanglai, Matang
11.	November	Rutlai, Rutloi
12.	December	Thadaai, Birip

A brief comparative study of the Hrangkhawl language with that of the BONG, DARLONG, HMAR, TIPERA, and ENGLISH as shown :

Hrangkhawl	Bong	Darlong	Hmar	Tipera	English
Me, Sa	Sa	Sa	Sa	Bhahan	Meat
Vok	Vok	Vok	Vok	Vak	Pig
Akwi, Kei	Akei	Akei	Sakei	Masha	Tiger
Kamkei					

Some aspects of Hrangkhawl Language

Kel	Kel	Kel	Kel	Pun	Goat
In	In	In	In	Nok	House
Kwi, Kei	Kei	Kei	Kei	Ang	I
Nang	Nang	Nang	Nang	Nwng	You
Hama, Ama	Ama	Ama	Ama	Bo	He/She
Nga	Nga	Nga	Nga	Â	Fish
Pa	Pa	Pa	Pa	Ba Babw	Father
Nu, Nw, Ne	Nu, No, Ne	Nu	Nu	Ama	Mother
Apura, Apora	Apasal	Apasal	Apasal	Bhasai	Husband
Apasal					
Anupui, Adongma	Adongma	Anupang	Ahnumei	Bhihik	Wife
Bu	Bu	Bu	Bu	Mai	Food
Nar	Nar	Hnar	Hnar	Bukung	Nose
Hmur, Mur	Hmur	Hmur	Hmur	Bukhu	Mouth
Kor	Kor	Hnakor	Hnakor	Khunjur	Ear
Mai	Mai	Hmai	Hmai	Makhang	Face
Sam	Sam	Sam	Sam	Bhakhana	Hair
Ui	Ui	Ui	Ui	Swi	dog
Sakhi	Sakhi	Sakhi	Sakhi	Mwswi	Deer
Sarat, Serat	Serat	Serat	Bong	Musuk	Ox
Ni, Sun	Ni, Sun	Ni, Sun,	Ni, Sun	Sal	Day
Ni	Ni	Ni	Hni	Sal	Sun
Zan	Zan	Zan	Zan	Horo	Night
Mwi, Mei	Mei,	Mei	Mei	Hor	Fire
Tui	Tui	Tui	Tui	Tw	water
Tha	Tha	Tha	Tha	Tal	Moon
Arsi, Siar	Arsi	Arsi	Arsi, Siar	Anthukiri	Star

The Hrangkhawls

Pathwn	Pathien	Pathien	Pathien	Kaitor	God
Pathien					
Kut	Kut	Kut	Kut	Jak	Hand
Mit	Mit	Mit	Mit	Mokol	Eye
Ke	Ke	Ke	Ke	Zakong	Leg

From the above mentioned list it is evident that the Hrangkhawl dialect has a very close similarity with that of other Chin – Kuki- Hmar- Mizo tribes. Although the mode of pronunciation of words is slightly different in some cases, yet both the speaker can understand and communicate each other using their own mother tongue. Very few similarity exist with Tipera or Kokborok language which is spoken by the majority Tribals of the state Tripura although its influence cannot be denied.

Hrangkhawl	Bong	English
Bu Ka /Ke Nek /Ne	Bu ken e	I eat rice
Bazaar a se / fe	Bazar a se	He/she goes to Bazar
Hama Bola r /an dai	Hama bol andai	He/she plays ball
That mai /mangei	That mangei	Not kill
An rawt /antan	Antan	They flee
Hama futbol ar /an dai	Hama futbol andai	He / she plays football
Hama /ama la a thaw	Ama la thaw	He/she sing song

Besides some of interrogative sentences shown as:

Some aspects of Hrangkhawl Language

Hrangkhawl	Bong	English
Hama me ma a sak ?	Ama sa maw a sak?	Does he eat meat?
Ama sa maw a fak ?		
Nituk na hong ra maw ?	Nangtuk hong nin	Are you coming Tomorrow?
nangtuk ne hong rang maw?	Masw?	
Mina ma a hong ?	Mina hong nin maw ?	Is Mina coming?

Also some other terms can be discussed:

Hrangkhawl	Bong	Darlong	Hmar	Tipera	English
Lâm	Lâm	Hlam	Hlam	Masha	Dance
Hla	La	Hla	Hla	Rwchamung	Song
Anai	Innai	Ahnai	Ahnai	Sampha	Near
Alak	Alak	Ahla	Ahla	Hächal	Far

Some of the nouns given:

Hrangkhawl	English
Lal / Reng	King
Darkhuong	Gong
In	Sleep, House, Drink

Some of different genders used includes:-

Masculine gender:	Feminine gender:
Pa (Father)	Nu (Mother) In case of human being
Chal / Khong (Male)	Jel (Female) In case of birds and animals.
Chal / Tang (Male)	Jel / Pui (Female) In case of birds and animals.

Adjectives

The Hrangkhawls

Hrangkhawl	English
Par ra awi	Beautiful flower
Naipang tha	Good children.
Naipang he rangai	Obedient children.

Demonstrative Adjectives

Hima / hi	This
Saw / Sawma, Chw / Chwma	That
Sawma Ui i wi	That dog bite him
Chwma Saloi i um	That buffalo chased him

Possessive

Ka ta	My
Kwi kata	Mine
Kan / Wit a	ours
Ani anta / ani ta	Theirs

Nominatives

Kwi	I
Kwi ma	I am
Ma	Am
Kwini / Wini	We

Objectives

Kwi / Kwima	Me
Kwini / Wini ra	Us

Some of the numbers shown as:

Singular		Plurals	
Hi	This	Ngai	These
Hima	It is	Chwngai	those are
Chw / chwma saw / sawma	That	Sawnagi / Chwngai	those are

Some aspects of Hrangkhawl Language

Kwi	I	Kwini	Us
Ma	Am	Wi	we
Nang	You	Nan	You

Kwi ma skul ka se	Kwi ni skulk an se
(I am going to school)	(We are going to School)
Bu ka nek (I eat rice)	Bu kan nek (We eat rice)
India hi ka ram a ni	India hi kan ram a ni
(India is my country)	(India is our country)

Tenses

Present

Ka se	(I go)	Kan se	(we go)
Na se	(you go)	Nan se	(you go)
A se	(He / She goes)	An se	(They go)

Past

Ka se ta	(I went)	Kan se at	(We went)
Na se ta	(You go)	Nan se	(You went)
A se ta	(He went)	An se ta	(They went)

Future

Ka se va / ra	(I will go)	Kan se va / ra	(We will go)
Na se va / ra	(You will go)	Nan se va / ra	(You will go)
A se va / ra	(He / she will go)	an se va / ra	(They will go)

Continuous Tense

Present

1 st Present.	Kan se hi / laitak	Kan selai / zing
	(I am going)	(We are going)
	Na se lai / laitak	Na se lai / laizing
	(You are going)	(You are going)

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3 rd	A se lai / laizing (He / she is going)	An se lai / laizing (They are going)
Past		
1 st Person	Ka se lain (While I was going)	Kan se lain (While we were going)
2 nd	Na se lain (While you were going)	Nan se lain (While you were going)
3 rd	A se lain (While he / she was going)	An se lain (While they were going)
Future		
1 st Person	Ka se thiwi va (I shall be going)	Wi se thiwi (We shall be going)
2 nd	Na se thiwi va (You shall be going)	Nan se thiwi va (You shall be going)
3 rd	A se thiwi va (He / she shall be going)	An se thiwi va (They shall be going)

CHAWNGREKHEN/ PROVERBS OR SAYINGS

1. Zuong tamka, ui tamka. Many monkeys, many dogs.
2. Zuongsen hat lai uitang pumka. A dog in the midst of many red monkys.
3. Zuong khawm chum ma, ui khawm lui ma. Monkey never climb down and dog never climb up.
4. A ril a hwi a sin a tak. Easy to say, hard to work.
5. Dok chawng thwi. Idle knows how to talk.
6. Dawng rwi changtwng, In rwi nuktwng. Family affairs right hand side, village affairs left hand side.

Some aspects of Hrangkhawl Language

7. Duoi thwi duoi le thi, tui thwi tui le thi. A person practicing witch -craft ultimately dies with it, A swimmer also dies in water.
8. Ektam tot vok sak zwima, chawng tamtot kuor lut zwi ma. Pig can not swallow many excrement, much expression can not be conscentreted.
9. Wi thwi wisum wi mai a ben. Our own money slaps our face.
10. A chak ravak le phalbi tui. The ideas of an ignorant and winter spring.
11. Ramu ar lak. An eagle snatching chicken.
12. Khuol nungak le phalbi tui. Young guest girl and winter water.
13. Lungpui khawm lungte arkam ten ba a detlek. A big stone stands firm with support of small stones.
14. Milwi bu a tha kan wi mu, wi thwi wi naite a tha kan wi mulek.
Other jhum field grain seems better than ours, our own child seems fair looking than others.
15. Lwima lai hwi, hwi taksa sawl damna. Working in the jhum field Relaxesthe body and mind.
16. Risi pek peka kolkung a den. Bamboo tear plank reach a far distance road.
17. Nu awp a lwn lak, pa awp lwn ra a ung. Care of mother speedy growth, care of father slow growth.
18. Nupang le nakhar. Woman and soft tree.
19. Naipang lo a hwi, puveng lo a tak. Comfort to be younger, hard to be elder.
20. Nupang tam sin re-er. Slow progress of work with many women.

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21. Nar tuom man nar tuom nara en masa raw. Before you jump look well the place you are to jump.
22. Nupa raswi lwi. Worthless parent brings bad reputation.
23. Pu in lut le manta kung ve dok mak me. Visit to Grandpa's house and visit to brinjal plant never back empty handed.
24. Rwirel thwilwi zukola li rathul. Un- just judgement is burdensome.
25. Tui luong le sin rat chat ngen ma. The flow of river and hard working man never stops.
26. Tusa le uisa wi dok ngen. Fostering grand children and dogs bring frustration.
27. Tu le puon chet nol ngen makme. Nephew or niece and torn cloths never to be neglected.
28. Uiril nekan naite ril a swi. Baby intestine is longer the intestine of dog.
29. Manta kha thum thwima, nuk nu Sinai tara ngin ravak tha i nwilwi keden. Bitter brinjal can not be sweet as expected from step mother for her children.
30. Vokpui rawl le naitenu. Mother pigs throat and feeding mothers.
31. Nasarnu ra rabawtirna raw nanwi ra na lazen naw khawm. Wet not your sister even if you have not yet choiced for marriage.
32. Chaam hu khawm nabu/sa chi nek ngen naw raw. Eat not your food grain reserved seed even in famine.
33. Mitha lungswi a tong ngen, a i thwi lwi maw i chuklwi ni lwi in. A righteous always suffers or fails but is never unfit.
34. Nupang ravak tui viral rakan ma. Woman thinking never cross the other side of a river.
35. Nupang ravak thunwina nwima, ai in lu a i nwilwi keden. Women Thoughts are shallow as crab does not have head.

Some aspects of Hrangkhawl Language

36. Nupang in mun dik nwima vate i nwilwi keden. A woman like a bird has no permanent house.
37. Ai ravak nesak a man, mirwm ravak raa man ma. A wandering crab gets its food, but a wandering person does not have fruits.
38. Na nwira i rwng, i nwina le ra sin nawraw, tiklai khawm takna le zom naw raw. Shift not whom you want to marry, sift not even casting hard desire.
39. Samchokpa kurtwi a chang ten, renengpa raven a changte. Small bitter fruit turns swee and the earth turn into sky.
40. Na i di chem. San ra na i noumpu ra ngo raw. Rebuke whom you love to help.
41. Raldwi ra wi i rwtlwi keden, naite razir ra hun khawm rwt makme. None knows time of enemy attacked as not knowing baby to be born.
42. Naite ngakin bu law naw raw. Earn not daily living by nourishing baby.
43. Wi ui vul mi awi. Our own pet dog bites.
44. Abe bwi thwi buomma. No flies sit on unless there is mark of bruise.
45. Rak, rak sin manrak sak, dol, dolsin baldol sak. Hard working man eat good food, idle man goes hungry.
46. Wi am wisak withul thwi, wi mel thulthwi makme. Behaviour can be change but never good or bad countenance.
47. Wi am nawk in mun a hwi, wi se nawk nwinun man a tuom. The place seems good unless we live; market seems low cost unless we go.
48. Chawngtha or thutha man a tam. Sweet word yield valuable reward.

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49. Mibitlwi or bwrin kwi bwr tima, mivarin ka var tima. Foolish never admit himself, as wise man never say I am wise.
50. Nupa thisen zui or nupa twng se. Behave as parents.
51. Sitel koro kwi thathwima or damthwima, tuipui kang ma. Cracked cell tortoise never cure, ocean never dries.
52. Naipang thudik ril. Young child speaks the truth.
53. A sing am thaw a tak, a chak am thaw takma. Hard to act as wise, easy to acts as fool.
54. Rukru hechawng a hai a khir khawm a khir. A thief uttered hard and boldly.
55. Wi ringtung wi i mulwi keden wi nek wi sak khawm mu mak me. We donot see our own neck as we don't know what we eat.
56. Mwi chong nakhik ten nang kang. If you touch a burning fire burns.
57. Ar chon balam Saipui lam. Short cut way is the elephants way.
58. Zawngte a i nuom balam kan a chum thwi, mirwm wi i nuom balam kan se thwimakme. Monkey can climb as he likes, man can not go as he likes.
59. A var rangin naipang ba kani wi tingen, a thum rangin zu ba kani tingen makme. For wisdom we say, I am young, but never say I am beer for sweet.
60. A chak raswi le vaidi kar zun. For being foolish, pass urine on husk.
61. Wiril kumkhaw, wi i mol ni khawkhatka. Stomach ever, ignorance a day of year.
62. A ruk amna le rikpi amna rathup thwima. Place of thief and bark can never hide.

Some aspects of Hrangkhawl Language

63. Khawri dawng sawm kele khaw wi luo thwi, chawngbaitam dawngka le khaw luothwi makme. With 10 families of witches we can set up a village but hard to set a village with one troublesome family.
64. Lwima chawng lwima mak raw, lampui chawng inkot mak raw. Words of jhum field leave it jhum field, words of the road leave at the door.
65. Nupang midi thing ranim a tan ngen, pasal midi zai-zo thing a kher. Love of girl straightens a shadow of a tree, love of man twist around a zai-zo tree.
66. Simse si nun, marse mar nun. Living in the north behave as north, in the south behave as south.
67. Mi sin en a hwi, mi neksak en a tak. Nice to see others working, hard to se others eating.
68. Vabak a leng, a leng a lutna ra chu thingchang rakar. A bat flying distances a round, back and entered into thick braches leaves.
69. Pasal lukw ramrakal tomzwi makme, pasal luka nilaw sakzwi makme. A man bridge could not complete to bind, a-man wages could not finished to eat.
70. Puingak nunsw bwi nawni, samchawk kha khawm heknawni. Harsh behaviour of aunty never end, bitter samchawk also never tests sweet.
71. Naipang lo le nangtoi inkhit det ngen ma. To be a young, tieing a house using tender bamboo can never last long.
72. Nunsw thaw a awl, nuntha thaw a tak. Easy for bad habit, hard for good behaviour.
73. Zawng chang a hwi, mirwm chang a tak. Easy and pleasant to be have as monkey, hard to behave as man.
74. Lora rwtlwi in wi sarnu ra lo ngen mak me, nek tibwi wi sachi nek ngen makme. Knowing not to get life patner

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- we never get our own sister, knowing not to eat never eat our reserved paddy seed.
75. Nuopa helak le zol chawngom, nupa he laklwi thamuok a swlo. Keeping parents words as chawng-awm flower by river side, away from parents bears bad as moon light dark at month end.
 76. Te-te-tut-tut pa'n chang kot a zawkpui, tuok-tuok pa'n khawmawl a zaampui. An eagle go through hardship trap, tuok-tuok pa passes twisting hills.
 77. Tur, turpa ruichun arpal, zam, zampain khawmuol a zampui. Hurriness tremples creeping plants, steadyness crosses several hills.
 78. Aisankwl chapra a am. Much happiness follows misery.
 79. Abwi nekan te ka khawm a tha. Something is better than nothing.
 80. A chawngthwi ngai ansin a tuom. Knowing much to talk work less.
 81. A dik rangin a sw a ratlek. Truth is weaker than wrong.
 82. A do a tak a ra athum. Patience is hard to bear but its fruit is sweet.
 83. A kwipa khwmuol muol sarika a lim khawm a zw pai ma. Tiger corssing several hills never give off his habbit.
 84. A pop a awl demra a tak. Wound soon heals slowly.
 85. A pop a mit a cho. Wound/cut is blind.
 86. Ardi a mit a cho. Love is blind.
 87. Ar lawpui rai a sw a awl. Much love may cause harm.
 88. Armun na nena. Unity strengthens.
 89. A sin atak a swt a awl. Easy to break down hard to build.
 90. A sw thang a rat. Disastrous news spread faster.
 91. A tong tak pathwn a rwt. God knows our difficulties.

Some aspects of Hrangkhawl Language

92. A vwn chamrai ten a kwipa khawm sang a sak. Even a tiger eats paddy when itsvery hungry.
93. A vwn chamraiten vel re a nik. Everything is tasty when hungry.
94. Bu, an er tam rai, bu an arswt. To many cook spoil food.
95. Chawng lap sak. Empty vessel much sound.
96. Chuonsin hwi, hwi chawng rangin a ring. Action speaks louder than word.
97. Damre ni dam tir raw. Live and let live.
98. Dol, dol sin baldol sak, rak rak sin manrak sak. No pain no gain, nothing virtue nothing win, strive and you will win.
99. Rangaisw murena ngaidam raw. Forgive and forget.
100. Inthar sin a hwi in chet sin a tak. Easy to build a new house, hard to repear old house.
101. Kekok khawkka ke chukka rarupma. Every shoe does not fir every foot.
102. Kung ngak rasak. As you sow so yu reap.
103. Lungranil sw. Out of sight out of mind.
104. Lungrilin rathawk na a nwiten lampui a am. Where there is s will there is a way.
105. Manbwi sum man manbwi den a se. Easy money goes easily.
106. Meng nukrui swi. Or cat has long life. A cat has nine lives.
107. Meltha sak makme, a rat ba wi sak. Trust not appearance but business.
108. Mi khuong sukin lam. Don't make merry at others distress.
109. Mi lungril dik a sin thaw le ba wi rwt. Character of a man is known by action.
110. Mitam chawngbai tam. Many man many mind.
111. Mwibwi mwikhu suok ma. No smoke without fire.

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112. Mwi a tukman tuikhur huot raw. Wise to dig well before fire break out.
113. Naipang mwi kang sai mwi a chi. A burnt child fears fire.
114. Nainwiman ponai khuong. Before taking risk think first.
115. Na ar a kek man arte tin naw raw. Count not chicken before hatching.
116. Na thaw man ravak set raw. Think before you do. Or look before you leap.
117. Nathwiin rasin rena mira sin raw. Qualify your self to fulfill desire.
118. Nutha van nwi. Fortunate to have good mother.
119. Pathwn sam ruok damnanima. God help those who help themselves.
120. Pen hi khandai nekan a ngai. Pen is sharper than sword.
121. Raling le raling arkel. One thorn drives another thorn.
122. Rukru le rukru an raman. Set a thief to catch a thief.
123. Sailum khatka le va pumnika. With a stone kill two birds.
124. Sial inlai ar amnma. Sleeping fox get no chicken.
125. Singna vaarna khawvel rwi a rel. Knowledge rules the world.
126. Thaidor rai thina. Too much fearful makes unsuces.
127. Thir lumlai a khuoi a awl. Hot iron easy to fold.
128. Kut kongkale tiklai khawm kutcha benthwi nima. A single palm can not clap.
129. Tongna khawrwtna. Failure leads to success.
130. Tukhawm kumkhazuot a aisanma. No one is happy in all life.
131. Uibwk nuom ngai nekan bwk tuom ngai chichai an am. Quite dog is fearfull than much barking.
132. Varlaklaw chichai a am. Little learning is dangerous.
133. Vwncham har chawngtam a ma. Hunger waits no delicacy.

Chapter- 6.

House types & pattern

The Hrangkhawl people generally built their houses close to one another in systematic raw on hill tops in the olden days. The front side of each raw pair facing with one another, usually on the top of hill ridges primarily considering the defence point of view. The main road runs through in between the rows of the houses. The villages are of varied size according to the population usually with not less than 25 to 30 houses . A large village were formed consisting of few hundreds of houses. The houses were built firmly with woven tear parts of bamboo as wall & floor. Each house has large enough, strong wooden posts and bamboo tear plank door (rasi Kawtkhar). Houses were covered usually with a type of grass thatch roof. Very few houses were found with zinc roofing and wooden floor. Rich and wealthy family could only build such types of houses in olden times. The houses are built about 3 fts. to 4 fts. high above the ground . Rabuk a semi temporary huts were being constructed at Jhum site itself and plain paddy fields too. Jhum field huts are generally known as **Kaireng** and plain paddy field huts are known as **Khamphar**. These are large enough for taking rest for member of workers.

The main house has single large room without any partition. It is strange to see as sun-grass thatch roofed which has a big size and lengthy funnel of bamboo that hung lower end of thatched roof sun-grassed by which they used to collected rain water from the roof during rainy season to their reserve tanks.

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They preserved it to use that water for weeks or months for their several day to day domestic purposes. The shape and size of their houses were quite spacious and its length is thrice than its breadth. At the middle of the room there is an earthen hearth where cooking are done. Some families constructs and made a raised bamboo split planks platform at one corner of the side wall at the last portion of their room. This is the place which they used as a sleeping platform for the whole family members. The house or the room always has **Kawtkhar Khatnikw** (two doors) a nuk le a maton (back and front) side of the house. They have two system of Kawtkhar one made with bamboo splits a fencing for protection of their domestics on both side of the doors. The other system of the door was well made bamboo tears Kawtkhar (door) equivalent to wooden planks on both side of the door. Their houses do not generally have windows. Back end of the house have generally have **Inchawr** a type of balcony constructed with bamboo and bamboo split which they used for exposing paddy, wet cloths and other materials for drying, which is well fenced with bamboo tears usually five cubits or seven feets for their children safety and from chicken protection while exposing paddy. They usually kept their domestic animals below the planks of their rooms.

A Hrangkhawl family generally has four- five houses, which are: **INPUTI, IBUNGLA, MEZAM AND THING IN & AR IN** (general house, rest house, granary and a hut for chicken and goats and a hut for keeping fire wood for the whole year). With the advancement of time, the Hrangkhawls are now changing from their earlier living system. They now construct several rooms in their houses with doors, windows and ventilations as well. Well develop and economically advanced family built houses of brick wall, cemented floor, G.I. roof, wooden plank windows and doors. They make bamboo fencing with bamboo splits and timber gates in their compounds for the security of their houses and family

House types & pattern

members. Most of the family have kitchen garden which is well fenced with bamboo tears or bamboo splits height is not less than 7(seven) feet's. This fencing specially made for protection from chicken and other domesticated animals.

Since time immemorial the Hrangkhawls have habit of repairing broken house. But most of the time they construct new house for broken and damaged in the same place or other side of the damaged. One usually they prefer to construct instead of repairing. In case of any natural calamity by flood, wind, any house is damage in the village, people help constructing a new house for the family doing **RAWSAWL SINTHAW** (social work) free labour contribution by the villagers for the welfare of the community and society. Living in the same village with the consent of the village chokdri even in case of other tribes or cast would be given same contribution, such system of unity, harmony and care assistance are there among the Hrangkhawl from past and practiced even till today.

THANBUK

Thanbuk or Zawlbuk of the Hrangkhawls was a kind of the Hrangkhawl common house for unmarried men and young boys of the village. From time immemorial it is an institution for young males of the community. This house is a dormitory for young unmarried boys of the village. The house is very large and high enough for enabling free movement with their materials in a single room. The wall of the rooms is made of bamboo tear planks. It is a comfortable house which is not too hot neither too cold in summer and in winter. The Thanbuk of the Hrangkhawl is used as a recreation hall where young men are trained on various arts and crafts, dances, music's, wrestling, good behaviors, morality, ceremonial functions, discipline and art of defense against surprise attacks of enemies. The chief would only summon the young of the village. The house also used as a guest house of

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the male members of other villagers. No woman is allowed to get inside the Thanbuk. Some times dead body are kept there for a night waiting for a day break. For this young people and aged men would sing songs of sorrow for the departed soul, music's would accompany the songs during the whole night . At day break people would come to carry the dead body to the cenemtary. The Garos, the Hmars, the Mizos and various Naga tribes have similar institution name in their own dialect at present. This institution for Bachelors dormitory is hardly seen in present days . The Mizo people still have dormitory system even today, however it is gradually dying its natural death. In the Hrangkhawl community the Thanbuk system disappeared long back, even before the world war second. The rapid spread of modern education, the growth of Christianity and adoption to present life styles have made the institution of thanbuk only a history.

Chapter- 7.

Traditional Dress, Household items & Furnitures

The Hrangkhawls way of living is very simple. In the olden days men and women wear simple woven cloths, simple dress but very durable. Their young boys and girls dress same as parents, no different designs of cloths made for them. The Hrangkhawl mostly used hand made clothes produced by them from jhum cotton cultivated by them. Some of their men dress:



Modern Cultural Team

Dwrkai

: equivalent to napkin or duti at present.

Tena

: a piece of this cloth worn by men usually at home .

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- Riwm kanchali** : Original Hrangkhawl traditional shirt.
Lukuom : Turbhan, traditionally used by men, mainly when carrying heavy loads on head.
Kongvongruui : a yarn at waist for fixing tena or dhoti.

The Dwrkai cotton woven worn is used by men folk at their waist covering the whole posterior part of the body upto knee. The dwrkai is worn specially on special occasions, for attending ceremony or going some where away from home. The tena is usually and mainly worn everywhere at home. In the olden day when men folk were working for their day work, hardly worn dwrkai. The "Kanchali" shirt waves by women folk, stitched in two styles, long slave and short slave, on both shirt they fixed twisted yarn instead of button. Few men have the habit to put on lukuom while on their work, for protection from the sun heat, dust, any fallen things from above during work. All these dressed are hand woven from original jhum cotton threads, stitched with the same thread using needle. They were having no knowledge of wearing chapel or shoe, they used wooden made chapel by themselves, put on while cutting thatch in the jungle.

Hrangkhawl women like men folk were not choosy for their using fine and colorful clothes. They wear almost same custom with those of men folk. Women have habit of putting a girdle on their waist or bras yarn or wire (string) called Kongvongruui. Dressed of women were:

Puonbom : A cloth to cover lower part of the body from waist to lower knee. It has various size, shape, colors and designs. The cloth woven with entire black color and red strip in the middle and black again at the edge. These black and red colors are made by them collecting leaves and stems from the jungle. Various kinds of traditional puonbom were wove by them according to their own prefer color. Experts are there to make colours of their threads as necessary, red, blue, black, brawn, yellow etc. They have different designs of puonbom resemsen, vokpuidang, and mwkhwk.

Traditional Dress, Household items & Furnitures

Kanchali : Shirt, two systems long sleeves and short sleeves but mostly women worn long sleeve without button but fixed twisted yarn like men. They have two or three styles of stitching. Shirt is generally worn while at work by women, but not young and sprinters put on both at home and work. Mothers usually put on puonbom while at home on their domestic duties covering up to breast called puonrongrathom. They have three different way of decorating both men and women near the bottom end called "kertet" with which two threats, "chokker" buy using three threads, and "aihaker" using 12 threads.

Lukhum : A kind of cloth used for wrapping head when out from for work at jhum or carrying things on head. The cloth for lukhum is usually use torn or little torn puonbom.



The Hrangkhawl people have two main clothes for domestic and bedding called "Tulupuri" and "Rawkawp". The bedding Tulupuri (lap) and Rawkawp (Tusok) are made and stitched by them, both lower and upper side cover made from rawkawp in

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those days, but in modern make with thin cloth, in between keep enough cotton before stitching or another design made, while weaving rawkawp fixed fresh cotton on the side from first to last. Another called rawkawp woven from cotton threads of bigger size than shirt threads. Threads are varied according to clothes determined, shirt, puonbom, lukum nd dwrkai.

ORNAMENTS

The Hrangkhawl men; lived a very simple life in the society, have a few ornaments, very few persons pierce their ears, put kuorbet (ear rings) of different qualities. Their folk women wear many different kinds of ornaments on the other hand.

- Samthi :** Comb made of bamboo used by both men and women.
- Tolkal :** Used as a hair clip an "U" and "V" shape made of bamboo or aluminium as available, fixed on the knot of their back hair.
- Saru :** Used same as hair clip by women made of animals bone, specially preferred a deer bone, for clipping on the hair knot through the middle.
- Kuorbet :** Earring (ar kuol, a khai), round shape hanging, many designs.
- Kuordwi :** Earring (a kawpin a nuktwng a awk nwi), Flat shape having a small pin which paste on the ear, the small pin to go through the ear hole from front to back side and the flat shape nut like put on the pin from back side of the ear to fit it. Benta : For putting on the upper pierced hole of the ear, having a point to fix chain on both ends which could even join the two sides through back side of head.

Traditional Dress, Household items & Furnitures

- Narbet & nardwi :** Nose ring
- Nagaful :** Nose ring, ring like which hang on the nose.
- Rwthwi :** necklaces.
- Thwirekher :** necklace made by twisting in different designs.
- Angeli :** necklace made like a ring shape.
- Sumrui :** costly necklace of silver coins made with some other necklace materials.
- Zingzil :** chain.
- Chura :** bengles

Almost every female make hole at ear, nose wearing decorated kuorbet, kuordwi, benta etc. Also put on many kinds of rwthwi made of various kinds of decoraed, sumrui and sumrui rekher, angeli and zingzil.

Most ornaments of ancient time have been either lost or sold; only few ornaments are available now. The persons who still possess till today do preserve them with care. An attempt is being made now as to how these traditional ornaments can be preserved, preventing decaying and lost of social ornaments.

WEAPONS

The Hrangkhawl men are mostly brave and good fighters. Once a man is out for a fight never come back without end. The weapons used by the Hrangkhawls chem.(doe), chemte (knife or dagger), Khandai (sword) Raswi or Swipar (spear) which has a long bamboo handles, its flat tip on both side end. Swipar, swipum are similar to javelin, having round shape, sharp and pointed tip at the end with small long bamboo handle. Awmphaw (breast plate) used only when at war. Phel (a bow with single string), both bows and strings are made of bamboo. Sometimes strings are made from climbing plants. Saili (a bow made from bamboo which has two parallel string, occasionally strings made of jute

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yarn, but string made from bamboo cane (nangchal her), in the middle of the string a small chamber is kept, knitted for putting sailum (a marble like round).

Sometimes the Hrangkhawl Train gorilla fighters were tested using a brave woman earring pierce hole before they were taken into a war field. A brave woman is asked to stand striate looking forward courageously and firmly either looking not backward nor left or right, or lean. Then the warrior man will be commanded to throw his spear through earring hole of a woman without touching any side of her earring. In any case if the spear or long spear handle touch earring while through, the warrior person would be pronounced failed by the seniors. In those days very strange and rigid test of guerilla young warriors were taken. Till today their system of war preparation recites by elderly people which had passed from traditional and legend words. The older people said that brave, courageous expert gorilla war practice never turned back either slide back till the end.

FURNITURES:

Some of the furnitures and implements of the Hrangkhawls are as :

Cher	- Doe
Rwi	- Axe,
Kodal	- Howe/ Spade
Chemlu	- Old doe use for digging and weeding.
Chemthul	- Old doe make long bamboo handle for digging ground pit.
Chemte	- knife
Chemkoida	- Doe upper end curf.
Seni	- Doe long with upper end curf.
Sekhara	- Sickel
Zalnachar	- Bed made of bamboo.

Traditional Dress, Household items & Furnitures

Chuki	- Bed
Menang	- bamboo cane
Zampher or zamkhong	- mat
Darhak	- round shaped mat for exposing food grains in the sun.
Sum	- Mortar.
Serel	- Pestle
Thingkheng	- Round wooden plate
Changalsapho	- Leacking funnel of ashes for alkali
Tuikok	- A kind of basket for carring fire wood etc.
Rel	- Beautiful basket with a good cover used for storage of good garments.
Bemb or Kok	- A kind of basket for carrying paddy , keeping the same, for keeping other house hold materials etc, also used for collecting grains at the time of harvesting.
Dawl	- A long and large size basket for storing and keeping paddy in the granary
Tuong	- A basket for keeping house hold materials and also used for measuring grains and rice.
Rwlwi	- A kind of tray made from bamboo shifting and winning grains and fruits.
Chempai	- A small basket designed as "bem" and "Tuiok" used by both men and women for carrying does, other day work tools and also another necessary things.
Khwrlwng	- A kind of tray or pedestal plates which has holes for separating grains, fruits, covers and seeds.

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Arbom

- A kind of basket for keeping chickens.

Darhak

- A flat of round shape for exposing drying grains in the sun and drying grains above the fire place during rainy season which size is four and halve feet's or four foot round. The rim of a darhak strengthened by two feets bamboo hoops one in and other out firmly tightened and knitted together with the heaps of cane.

Zapa

- A kind of line barrel shaped basket used for keeping or storing clothes and other valuables, earrings, bangles, necklace etc. It last long for many years and which is equivalent to modern box or trunk, It's one and halve or one square feet at the bottom. It rest on the stand of four strong bamboo base or props. The height of a zapa from the base to top cover is about two feets and it's circumstances is about 45 inches to 50 inches. The top cover designed exactly same as the basket.

Chapter- 8.

Entertainment, Musical instruments, Traditional Games & Sports etc.

The Hrangkhawls are fun loving people and love to sing songs with music and dance. Many people can sing different kinds of songs, traditional and customary songs, songs of loveliness and songs of sorrow, songs of laugh etc. for entertainments. Sorrows and pleasures were sung for one another. They also have different kinds of musical instruments which were played in their different ways of different occasions. Some of their musical instruments played by them are:

Resem : Resem is made of "Tui-um-phung" (a dry hollow water gourd cell with narrow neck) in the middle of the main body seven round holes are made and fixed with seven small bamboo pipes of different musical notes. Play this instrument by blowing, from the gourd neck to produce harmonious and perfect blend of sounds, the nodes are control by both bands. Experts can play any types of songs. It is a usual almost in all their occasions of dances social function in those days.

Darlaipo : The "Darlaipo" is a big gong round project in the middle to bit on. When it is play, beating it produces deep low-pitched sounds. The gongs kept inside the Rel {basket}. This instrument is considered as a valuable possession, Play only on very special social occasions.

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Preparation Annual harvest festival of Hrangkhwl.

Kuong: The instrument is made of "Rovongkung" (gamelia arborea log). It is covered with animal skin at the both end. The drum is played and associated with songs and dances.

Thwikhang :- It is a musical instruments of the Hrangkhawl people. It is made from thin bamboo pipes with sytematically arrange holes into it. Thwikhang is play by both men and women.

Tuithwi : Tuithwi he, a bamboo tube used by the Hrangkhawls for carrying or storing water. This is also used as musical instruments which is played by pounding on the ground while singing to keep musical beats and to give music simultaneously. Mainly played by women.

Chongpreng : This is one of the most important musical instrument made of wood. It is some what like guitar, but it has three strings. The instrument is played by men.

Sranda : The saranda is violin made of wood, on top end of the instrument has three hole for fixing the string with main fastening is at the bottom. From the bottom the strings are stretched through the top end. Mainly played by men folk,

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sometime women folk also played it. There is no restriction for men and women. Sometime young men make saranda from mature bamboo. Both end knots remain uncut. In between the two knots small holes are made about 1½ or two inches wide not crossing both end knots. On the face of the hole, both side surface tear thin flat string from its body. A thin stick is made for straitening thin yarn for playing the instrument. It's played when singing songs and dancing, played the music by boys.

Tumtakma : Tumtakma is one of the musical instruments made from mature big bamboo. On the both top and lower end knots remain uncut, between the two a small hole about 1 inch or 1 ½ inches wide are cut reaching both end, not crossing the knots. A flat stick is made to play by beating on each side of the body. Both men and women can play it, but it is played by men during their pre harvesting period in the jhum field for chasing out of wild animals and birds.

Daphek : Darphek, a flat bell played when singing and dancing.



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Sawlawm : Sawlawm, two flat small round nestle instrument which have hole in the centre for fixing yarn nodes used as its handle. When played yarn nodes of each are hold and tricked each other in different ways to produced various sounds, tunes while singing and dancing. Both men and women can play.

Kaltetlutna raw : Kaltetlutna raw means lengthy bamboo poles, many in numbers. Played the music at the time of cultural dance. This is played by both men and women, beating on the bamboo and sticking the same. Two groups are form to play, a bamboo is put on the ground or floor, on this bamboo another 8 bamboos are placed, each person has to hold two bamboos with left and right hand, beat the ground bamboo with both hands and strike the same to produce sound vibration. Folk men used to play the game using pestles to produce sound vibration instead of bamboo. While men play the music women goes through those gave by dancing.

Revelravungpa or bombrai : The bombrai an arrow made from bamboo, the opposite has a small knots on which is tied with a small yarn of 4 ½ foots or 5 foots long. Anathe end of the yarn tied on a small stick bamboo handle tip end. When played, another end of the stick hold with both hands tom make clock wise to produce its vibration. This is played at the time of "Tuichubai-un" (water worship) by men.

GAMES & SPORTS

The Hrangkhawl like many other Tribal people also have their own traditional games and sports. It is not only a source of entertainment but also a platform to show ones skills, strength and stamina. Some of the traditional sports of the Hrangkhawls are:

Arbuon : Arbuon in Hrangkhawl means wrestling. This game is mainly performed by the boys' young men, hardly done by females. This game is very simple, person who can keep other person down by leaning upon him is declared as winner.

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Kwrranon : The game is played by two parties. For the game mature thick bamboo pole is selected about ten foots or more. There is a mark at the centre point. Both the parties hold firmly at each side end facing one another, trying to push one another in opposite direction up to the mark point. The party who can push unto the mark point is declared as winner. The game was very popular among the Hrangkhawls in the early days.

Korpoi : The game is played by boys in group of two or three or more persons. Playing korpoi is used a spun of thin rope made from bamboo tear cut-split can into halves. When a top is play to spin, hand is fully lifted up to throw the top on the ground with full orce. Another person come playing his top near him, to pounded over the first spinning to stop. The sort of game is to stop one another by pounding each other. It is play to make one's korpoi to play longer spin than his opponent. One who could pounded on another spinning top to stop and make his longer spin than his opponent, to him watch participant declared him winner.

Revelravangte :Revelravangte, it is a hand made mill bamboo splits. It is made of four pieces of bamboo splits, in the centre a small hole is made in which bamboo spitted stick fitted for handle. Holding stick handle a boy run opposite to the win direction. The force of the win posses the bamboo split to resolve as wind-mill. The more speed win, the more speed of whirling, more whirling more happier the boy will be. This is one of an old game among the Hrangkhawls.

Revelravungpa : Revelravungpa is made of bamboo which side end knots remain uncut. In the centre a small hole is made for fixing tightly a small hollow bamboo. It then become "T" shape than make thick round shape stick longer than the fixing point tied a small rope about 2 foots long with which the player pulled the rope while playing. Hold with left hand while pulling its yarn with right hand. The revelraungpa, when played by pulling

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rope make both clock wise and anti-clock-wise round. The boys played and fight with it, holding firmly with the left hand strike one another pulling its rope. This game is one of the oldest.

In mun rachu or Kulazawkpa : The game is played by both boys and girls. They make a small circle on the ground surface or fixed any stick as to be their home. On the other side end of the field make point or line that they should reach and cross safely not touching any persons while running by the other opposite group. When play and start the game any person from among them may be their leader. The other party is to guard them very well that no one is to reach up to the end line mark. They would guard and touch them each and every person before crossing the end line mark. Their touching before reaching end line mark indicates him kill for that particular time. In the midst of his parties running, if their leader could run and reached or cross up to the end line mark safe and successfully, all his parties is successes. But if, he is touched by the opponent while running for crossing the mark line the group is meaningless but all are out. .

Rabithwi : Hide and seek. Played in side the house or out side the house or else in the open field. One hide and the other person search to find out from his hiding place.

Arkongratuk : Cook fight, a common game for boys mainly. Girls too played and enjoy the game.

Mitrakhitpa : Blind fold game, played different items of seeking, touching, prophesizing, identifying, etc. The game is played in group making circle area. In the middle of a circle a blind fold person with a piece of cloth is kept. When played he will try to touch or catch any other person within the circle who in their turn tries to avoid.

Khoilep or Mezeng ratul : Mezeng means hemock swung from the rope. Khoilep is made from stems of fibers thick woody creepers which are excellent for swing. Single or double string which ends tied at the branch of a tree and a piece of stick tied at

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the other lower end to facilitate for seating. Some single but lengthy both end tied at the branch, centre below part used without stick for seating. In case khoilep played by boys, but for hammock both boys and girls played equally.

Poi : The game generally played by both boys and girls in group. This played using large wild like seed of thick woody creeper-Entada Scandear. This bean like seed is called "Poi" in Hrangkhawl.

Sakawrke : Sakawrke mens stilt made from bamboo, used for walking with it. When played the game each one will loll against other. One who fall down from the stilt will be declared victim.

Phwiphet : The game is a kind of pop-gun played, made of small size bamboo which is thick enough to endure shooting with varieties of barriers type fruits used for pellets. Both end knots cut off and small thick stick itself used for pressing the pellets through the bamboo while shooting.

Khiriappte : This is a shooting game. Three knots bamboo selected, bottom knot and middle knot remain un cut which upper end knot is cut off. The above bottom knot cut off small hole and front knot reaching the edge./ At down side of the same hole back point cut a small hole used spring point. Equal length of bamboo splinted thick is made which is strong enough for shooting by straightening from bending. Stick, an arrow or pebble or pellet is keep for shooting through the hollow.

Saipup or Saiper : Saipup or Saiper is made of bamboo splitted stick which is strong enough for shooting. The length swipum or swipar is about one feet or one cubit. Hold with left hand side, the bottom end fixed pebble or pellet with right fingers on the front end, put back and released immediately when shooting.

Kaltetlutna : Kaltetlut means bamboo dance in present days. Originally village folk used pestles when performed the dance by both men and women. There are two groups, a group

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for dancers and another group for pestle players. The dancers step between two pestles and jump back and front. For single dancer two pestles are horizontally placed, where as for two or four dancers need and used four pestles. In those days they used pestles (serel) while dancing the players' strikes wooded pestles in rhythm with tears of joyous of the sweet game.

Kelakpa : The game is somewhat similar to cock fight. Lifting one leg, holding or not, played the game, running, cock fight or touching other person by chastising. When any person released his or her leg first in the middle of the game will be announced victim or out.

Vapawlsaklak : Vapawlsaklak means mimicry dance for vapawl out of delight seeking food. The word vapawl or buombrai actually means handsome young boy. The dancer or participant bending both legs jump and take food from another place, repeated the same as fixed number of counting till completion. While jumping and taking the food if he or she fall down on the ground is to be pronounce loser.

Salulam : Salu means head of animal. The dancing is done with kill animal head brought at home. Head hunter, village priest and elders dances singing traditional songs for salulam. Head hunter, priest and elders hold the head and jump up and down as they sing and dance.

Chapter- 9.

Fishing, Hunting & Methods of trapping animals, reptiles & birds etc.

The Hrangkhawls like many other Tribals loves fishing in lakes, pond rivers etc. for food. Some of the fishing methods practiced are as follows:-

Chok or Kangvarpa : Chok means fishing trap made of bamboo cane. Its whole body is full of small holes for passing water. Its brim cover is made flat sharp pointed bamboo cane through which fishes do not come out once they entered into it the trap. A chok is place at the riverside covered with weeds. When chok is fully deep into water fishes that entered into it die in the night or day. This fishing is done during raining and autumn season. Sometime people make fencing through the breadth of the river by using bamboo cane fencing which have holes as a chok, but flat size. In such cases three or four choks are put towards forward direction of water and its opposite direction. There are various designed of choks.

Rudeng : Rudeng, a method of fishing using precious hot creepers, stems, burks, leaves and plants roots and non plant, roots leaves etc. These roots and plants leaves are collected to dilute the water with poison the river water for fishing. These collected leaves are well girded and put into the upper side of the flowing river as the water continues flowing. The poisoned

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water flows continuously downwards, few minutes latter poisoning water no fishes can remain the water. Whenever fishes come up the surface, they are caught and put into their baskets. This kind of fishing is done in group or whole village. Whenever rudeng is to be done whole villager are informed, other wise penalized because of poisoning the village water source without information.

Rakoikai : Hook fishing is known as rakoikai. This kind of fishing is done using hook and thron. At the tip point of the thorn short piece of earthworm is fixed, on the other side tied with thin rope, at another end the rope is tied on the tip of small bamboo used as a handle. When fishing with a hook, a man hold small long there to deep or put into water other wise near hole or crab holes in order to catch crab. Whenever fish or crab knew smell of earthworm which is fixed on a top hook fishes comes out of their place where as a crab come out of its hole to get earthworm and eat. This kind of fishing is mostly done by mean among the Hrangkhawl in those days along river water which source and into jungle or deep jungle.

Tuithiwt : The word "Tuithiwt" means drawing water using span baskets or pan or dishes. This kind of fishing is done both by men and women in group or single.

TRAPING

As the Hrangkhawls are very fond of meat, they have acquired the knowledge of different methods of trapping wild animals and birds in the jungle. Early morning sunrise and sun set are considered to be the best time for catching wild animals and birds. Early in the morning birds expose themselves in the Sun-shine singing sweet melody. Since birds are enjoying with their sweet melody in the Sun-shine they are careless for hunters or foes attack, where as hunters take opportunity. In the evening and art Sun dawn some of the day preying birds gather together

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in groups for next flying back to their nests and places. Similarly some day preying animals does same with those of birds. Where as many birds and animals are preying in different ways. Mostly birds prey in day time. Very few birds prey at night. So birds are mostly being hunted during day time. Some times at night wild Chicken and doves are also being hunted in the jungle. But for animals it varies, because some goes to prey during day time, while some animals prey both day and night and there are also only night preying animals. Therefore the Hrangkhawl men hunters went for hunt both day and night, its depending according to animals way of movements. But for bigger size wild-animals hunt, people mostly go in two or more, both in day and night. Sometime hunters spent over night in the jungle. Hunting is considered as an important part of life style among the Hrangkhawl people and considered as a source of entertainment. After jhum harvest is over they went into jungle in groups small or bigger to drive for wild animals like wild boar, wild deer, etc. for which they usually never come back till they got. Various methods of hunting and trapping wild animals remains unchanged even today and some of them are as given below:

Sungchang : A trap which is made of bamboo sharp spear for shooting. The trap is fixed with a sharp pointed bamboo-barking spear to kill the animal when released and fire. This kind of trap is made for catching wild boar, bear, tiger, deer and other jungle animals for food.

Rum : A rum is a kind of trap for catching animals and others by digging out the earth. The earth is dug out where animals most likely to pass through, size and depth of the earth dug out varies according to size of animals. On the surface of the dug earth also different, round square and rectangle size. Besides depth of the rum varies in accordance with height of animals. When digging the earth for rum, a sharp bamboo is kept and stakes in the pit on its surface covered and hide with bamboo or bamboo splits, stems, leaves and loose earth. Some of the common rums are:

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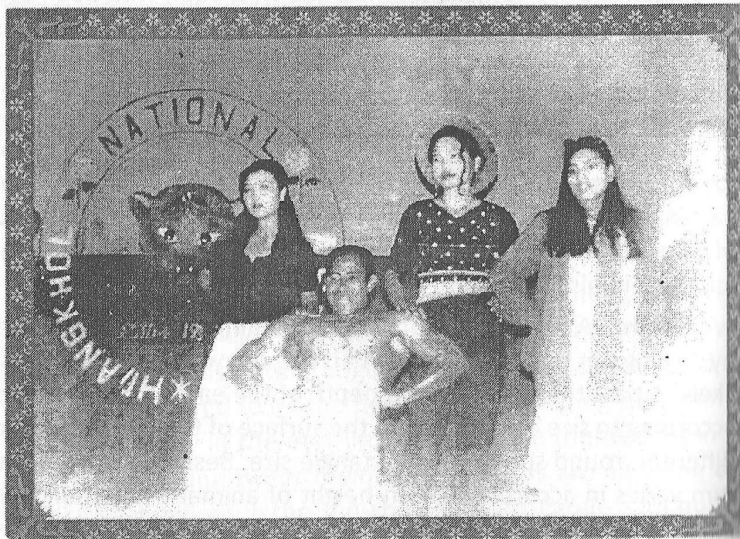
Saipui rum (elephant rum), dug the ground according to the size of the elephant and its deep is to be about 10 fts. to 12 fts.

A kwi -a vom (tiger- bear rum), deep less than Saipui rum of which is about 8fts and 10 fts.

Sa (wild boar) rum is round about 5 fts to 8 fts. Many other wild animals' rum also dug.

Tortoise, turtle rum too are dug for catching them. For turtle and tortoise rum dug at the foot of the river bank. Whenever rum is dug well fencing is made on both left hand side and right hand side of the trap with small bamboos and creeping plants etc. in order to obstruct animals passing through and to ensure them that they walked or crawl through the dug surface rum or trap.

Body Builder



Mr. Michael Hrangkhawl performing his Body Show during the Hrangkhawl National Assembly, Kamalacherra, Tripura

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Mankhuong : Mankhuong is one of a trap for four footed animals, monitors. The mankhuong trap is fixed where animals regular route for their movement, A fencing of both left hand side and right hand side of the trap is made. The mankhuong is made by using a heavy long log beam which is heavy enough to kill animal when it falls on. When an animal crosses it touches its string, than the mankhuong falls right on a beam with full force and kill the passer by animal.

Ngulrap : A Ngulrap is some what similar to mankhuong but made of bamboo and bamboo break. It has string on the front side with a bamboo support for opening. Its size varies sometime rectangle or square size shape according to convenient to make support from back side. On back of the Ngulrap stone is put or long log to make heavier the Ngulrap to kill the victim. As soon as the victim takes foot it undoes the string, it loosens its lock and the Ngulrap falls instantly on the victim body.

Va le Archa Chang : This trap is a kind of noose trap for catching jungle chicken and birds fools, pigeons etc. The trap post is made of a small thick bamboo fixed the end in the earth. A tiny long yarn fitted at the upper end. A short stick is tighten and used as a lock to hold it up and a little thread hole is made through which the bird is expected to pass. As soon as the victim tries to pass through, it touches or steps the stick which then unlocks the trap falls and tie on the neck or leg.

Mezu chang : A mezuchang is made in a small conjunction with a small arched triangle frame work. This is a kind of noose trap for catching rats, squirrels, mongoose and the like.

Vathu chang or Pirit in : Vathu or pirit, vathu means dove, Pirit means a small red colour feather. The trap is a case trap which has two partitions of three rooms. On both side of a cage has a door in the middle room where a dove is kept. When the dove from inside sound other wild dove hearing from out side come to attack it for a fight. As soon as it enters in to the cage

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through the open door, and steps on the striate string and immediately shuts its door cage.

Kharthul : Kharthul is a cage trap with a single door. Size may be big or small it depends upon the size of the animals. This kind of cage trap is made of small bamboo or small logs firmly fixed in the earth. Its walls and roof are tightened that even bears and tigers will not be able to break or open. There are different kinds of kharthul are : Tiger kharthul, Jackle kharthul, wild cat kharthul etc. This trap is meant for catching animals and for diligent food.

Be-ai chang : Be-ai is a seed of creeping fruit, used for catching fowls, partridge etc. At the of a seed is kept to tempt a bird to pick it with its beak. When a bird peaks a seed in the noose put on the ground a kamtet or lock of the trap is released suddenly which tightens the victim neck as the bending bamboo stick goes up with force hanging the bird trap.

Chapter- 10.

Religious & customary rituals practices

The Hrangkhawls like any other Tribes believed in the existence of many god and goddess and in the super natural powers of nature. They do not even dare to take the name of gods that they believe because of fear and reverence. Religion in Hrangkhawl is "Khwmna" or "Sakhaw" which is to translate as Sa means meat and khwm na meant faith. The word Sakhaw may be derived due to animal sacrifice made before the altar since earliest times. They have strong faith that the gods they believed to be living both in heaven and on earth, can bring both blessings and curses. They hope that sanctifying oneself before the gods with ceremonies and offerings bring blessings and prosperity in the family and can enter in the next world as man, after death. Whenever a person dies he is being buried with the best things of his taste, eg. if lover of music his musical instruments expecting to get in glory in the next world.

The religion of the Hrangkhawl can mainly be divided in two categories of Old religion of animism and new religion of Christianity. In the old religion of animism mostly depends on animals sacrifice, the Hrangkhawl have many gods and goddesses whom they worship without naming them. Even though they worship different gods without knowing their names, they worship with great and devotion. For anything peculiar or strange (un-natural) incidents or things happen, they consider it to be the works of spirits.

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In the old religion of animism, animal sacrificed before the altar were not eaten, but were being burnt up. In the old religion, animism can be categories into two divisions, relatively the old religion of animism and new form of animism, because they embraced many new gods in course of their movement from one place to another. The Hrangkhawl had embraced new religion of Christianity since C-1915 A.D. in Tripura. Today the Hrangkhawl Christians can be found under Evangelical Free Church of India (EFCI), Presbyterian Church of India (PCI), Independence Church of India (ICI), Evangelical Assembly Church (EAC), Baptist, Catholics, Salvation Army, Seven Days Adventist etc.

In the old religion of animism the Hrangkhawl people worshipped with sacrifices: Ninu-thapa, Lungpui-thingpui, Tuipui (Rammuol). Tarpa, Sawlam ngai, Marngai, (Easterners and Northerners), Inkli, Raikol, Thaw, Tuichubai-un, Tuikel-tan, Rambuol, Khawkhar, Khawrwi, Tarnubupek, Butharlawn Kumvwi, and khawkhar.

They are as :

Ninu-thapa : Worship of Sun, Moon and other heavenly bodies by offering sacrifices, chicken, fowl etc.

Lungpui,Thingpui and Tuipui : Worship of large stones, big trees, lakes, seas, offering sacrifice chicken, fowl, pig, goat etc. depend and varied according to occasion.

Tarpa : Worship of Tarpa (Oldman, Devil) is done by offering sacrifices of animals and birds.

Sawlam ngai : Worship of Easterners offered animal sacrifices chicken and fowl, varied according to time and situation caused.

Mar ngai : Northerners worshipped with sacrifices, animals and birds.

Inkli : Worship of snake by mentioning its name at the House Conner by offering chicken.

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Raikawl : Worship of gods and goddesses by offering sacrifices of chicken and fowl.

Tuichubai un : Worship of water by offering sacrifices of animals and birds etc. according to time and situation.

Tuikel tan : Worship of water by offering goat, chicken and fowl.

Rambawl : Offered sacrificed to the land owner, grains and fruits and also for animals for prosperous hunting.

Khawser : Khawser is literally to translateas "from attract of evil spirits during and through the year" by giving offerings animals and birds sacrifices of goat, chicken, fowl and eggs.

Khawrwi : Khawrwi is to interprate as " village common cleansing" from every side attract and defects of devil spirits, witches, nature gods etc. gave animals and birds sacrifice blood of goats, pig, fowl, eggs as required.

Tarnubupek : Food offered to old women, "Pady wel-come or Harvesting" to wel-come for good grains of the field, done the ceremony offering pig, chicken, and eggs at the post harvest before they eat the grain.

Khawkhar : "Village protection from evil attract and demon effects, followed a day or two after a week later buthar lawm performance.

The Hrangkhawl people believe in the existence of spirits for blessings and coursings. These evil spirits who causes diseases and sufferings through hills, streams, rocks, trees inhabited by various demons called "khawri" in Hrangkhawl. These khawri can disguise and name various forms at any movements. Thus the Hrangkhawl people worship them with fear and reverend, offering sacrifice of fresh domestic animals, chicken, eggs, or as required.

They also worship natures. Especially they believe "Si" to be the abode of demons and evil spirits. "Si" litterraly to translate as "Salty spring rises from the heart of rock in the forest which remains damp wet through all the dry season". This fountain is

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warm and brackish frequented by wild animals and birds. There are three kinds of Si known in Hrangkhawl, Sai si, Sakhi si and Zawng si. Respectively Si is much preferred by wild animals, elephants, deers, monkeys, birds and often visits to lick. Even birds from far away countries flew high up in the sky and come to the place of Si to lick it. Traditionally, in such places the Hrangkhawl believed to be abode of demons, witches, wretches, evil spirits who capture souls of men even cause death. Whenever a person suffered from any kind of diseases or sickness after visit of Si, people says the reason of under going pain or sick must be evil effect from Si. From such suffering of pains house members called priest, making an oath in the name of patient, make ready with animals and birds for blood sacrifice offering on the alter near or afar from Si. This sacrifice offering is given to the demons to appease them and make the relief their attack on the person. Besides they also worshipped jhum field fountains "Dongkor" (water spout) which they found unexpectedly before or after burning. Also they worshipped unusual divided tree trunk which join again on the top. They believed that the tree is able to cause serious diseases and sever sickness. Therefore, the Hrangkhawl people make similar animals and birds sacrifice as Si or Dongkor, as mentioned both paternal and maternal lineage of the family.

Beside's the Hrangkhawls also worship "Lungtan", Longtral and "Tangpui" Pathwn (stone statues cut godes and goddesses, longtral gods and goddesses and baramomura gods and goddesses) and "Simnu" or "Winu" (mother goddess of Udaipur). Animals sacrifice were the only appropriate and acceptable means of worship and appeasement even offered sacrifices due to evil attacks and demon effects. The old religion of Hinduism has been practice from time immemorial till present by some old people. Different gods were given animals and birds sacrifices weeks after week's or months after month's one after another sacrificial

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offerings on alter through out the year to appease the gods. But today ninety nine percent of the Hrangkhawl population has embraced Christianity in Tripura. Even though in some parts of Assam some Hrangkhawl still practice the old religion of Hinduism, offering animals and birds sacrifice on the alter to appease the gods from their effects and attacks. Where as Manipur, Mizoram and other northeast states Hrangkhawl are no more seen with old religion.

Some of the traditional ritual practices are given below:

BIRTH RITES

MA-ARPAI

When a Hrangkhawl couple gets a baby born to them, they were bound to maintain the customary traditional ceremonial practices. It is a must for every family in the society. Whenever a baby born to any couple his/her wrist is tie with black thread after safe delivery by the priest and the nurses as well to the legs also. In case difficult situation for delivery the priest would perform his sacrificial duty with a chick and an egg which is known as MA-ARPAI. This is done at the time of delivery by the AWCHAI, (priest) on being informed by the kurmas (nurses). After the safe delivery by the mother, nurses take care of the baby.

On completion for nursing they inform the Awchai, het get ready with his "Rabawlaw" and other necessary requirements. The word "RABAWL", mean to say here worship with blood sacrifice, RAW meant bamboo. Therefore so to say, ritual worship sacrifice using bamboos material. Using these materials the Awchawi perform his ritual sacrifice cleansing ceremony for the first time and praying for the well being of the child and the mother. This ceremony is known as MA-ARPAI. The word MA-ARPAI is to explain: A nu le naite damharin an I zawk na sik lawman rabawl khawrinu ramingin (safe delivery by the mother to her baby a joyous worship sacrifice is done in the name of mother

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goddess).The necessary need for offering sacrifice are rice beer arranged by the family or Grand-parents. The Awchai perform his sacrificial offering assisted by the barvas (companions/helpers), usually Grand-parents in this occasion. Sometimes uncles and parents are helpers to the priest. Require things for this cleansing sacrificial ceremony offering are as:

1. Rabawl raw : worship offering sacrifice on the bamboo made alters.
2. Arte pumka : a chick offer to mother goddess(devil) in the mane of baby's mother.
3. Chokkhatka : a kind of fishing trap made of bamboo I no which is to say khorinuta rathwngtir(cleansing free from mother goddess).(athing a vung thana). tui suorra, khorinu thaw rangin (on top of cook food pot to spray powder yeast, take out some food from the pot pressing to collect it's juice in the name of goddess evil).

This Ma-arpai sanctifying ceremony is performed at the birth place of the river side by the family.

After the alter service is over the Awchai and the Barvas back home. The Awchai carries drops of his sanctifying water upon his doe for the baby and the mother. Reaching home the Awchai pour these drops upon mother and baby chanting his priestly blessings. On completion of his priestly works he would sit and rest during which, the family offers him dabba (tobacco) and zu (rice-beer). While giving him zu, parents kneel down and bow before him. The Awchai now tells result of his sanctification sacrifice. The Barvas are provided same with the Awchai. Sitting and conversing they enjoy have a joyous time with zu. For this ceremony no need of LOKO/LOKORING. The priest and the Barvas could perform the task till completion. This service is known as the **first Naite Patchon**.(baby cotton)

Religious & customary rituals practices

BUR-RASUK : As the day passed and the baby grew sound, parents of the family prepare for next sanctification ceremony. When the baby reaches seven or eight days the family does ritual sanctification ceremony. Here parents inform the Barvas Reaching home and relaxing they would spend time with dabba, conversing as they smoke dabba they suggest the name of the baby. Usually name is given by the Grand parents or aunties otherwise by the priest. At the time of alter service the Awchai of alter service the priest use to mention his or her name. This cleansing ceremony is known as BUR-RASUK or second Patchon of the baby. The word BU-RASUK: BUR means unclean blood of a lad, such as periodic flow of blood from uterus. Abut monthly period is usually called ABUR. RASUK- washing or cleansing. Therefore the word BUR-SUK meat cleansing and purifying from birth blood flow of mother and her baby. The Bur-rasuk cleansing celebration is done at the birth place of river side by the family. For alter service offering necessary things are collected by the priest from the parents. Before proceeding to the river side the barvas ensure that everything is ready. The necessary things for Bur-rasuk are as :

1. Rabawl raw : (Alter materials made from bamboo)
2. Ketin, kutin le sam : (Nails from fingers, toes and hair) these are to be thrown into water by the priest during his alter service.
3. Keren,kutren khitna ching rui : (Black threats tie at wrist, ankles during birth) are to be collected to be thrown into water along with nails, hair and naval cord tie with black threat by the Awchai the time of his alter service.
4. Sapolrol khatthumka : (Three hay ropes) for alter service one for Water and two others for Sawlam ngai (Easterners).
5. Artu pumthumka: (Three eggs) one for Water and two others for Sawlam-ngai

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Before going to the river side the Barvas arrange all necessary rabawlaw and other requirements. Once everything is ready, the priest and the Barvas start for alter service at the river side. Reaching at spot the Barvas prepare alter for the priest to perform the sacrifice. On completion of every arrangement the priest is given time for purifying and cleansing dedication service of the baby. Here the priest to mention the name of the baby during his alter service. The Barvas wait and watch the Awchai till his completion. On completion of his priestly duty, the Barvas collected their materials and return back home. From the river side the priest carries drops of water on his doe. Reaching at home the priest is to pour or sprinkles upon head of mother and the baby by reciting his priest blessings. The Awchai, after completion of his works sits to take rest and enjoys dabba offered to him. A little later he is provided rice beer by the father of the baby by kneeling down and bowing before him. This is to show their reverence and gratitude expressing their joy and gladness. The Awchai tells the result (sema). Parents of the baby offer beer, rice-beer to all attendants, kurmas, Barvas, along with the Awchai, and also prepare a meal for them. Parents invite and request all kurmas, Grand parents to attend this special occasion before it is performed. While enjoying beer they sing songs of enjoyment and spend the day. After meal each of them departed one another joyfully at sun set.

PARSENPAL

Year or years after the Bur-rasuk celebration during childhood another Patchon (Cotton) celebration is to be done. This is the **third stage of cotton celebration** for the child as a customary ritual observed among the Hrangkhawls. It is not only cleansing ceremony, but *sacrificial* cleansing ceremony for the child. This Patchon is known as PARSENPAL. The word Par-sen-pai to indicate: Par-flower, sen-red, pai-give out or throw off. Thus the word Parsenpai means safe-guarding from different kinds of

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diseases infection, cholera, Dysentery, Dhyrochea, cough, swelling, headaches etc. for protection from various evil attracts and demon effects. In order to perform this ceremony parents has to do a lot of preparations. Poor families could not meet the requirements, so for such they are being helped by their parents. They are to bear the burdens on any cost for the ceremony. In-laws consulting Grand Parents they would come to final decision. Arranging every requirements parents inform the village THWMPU (priest). The khaw thwmpu and Grand parents will fix the date for doing The Parsenpai offering sacrificial service for the child. On ascertaining the day they would invite Barvas to participate in the occasion. Before any one reach home father will get bamboos ready for Rabawlaw (bamboo for alter making). On reaching home Grand Parents and Barvas will make rabawlaw for alter sacrifice offering. Expert Barvas could make without Awchai's consult and advise where as inexperienced Barvas the thwmpu has to tell and see things orderly. Sometime he even helps for processing every requirement. The require materials for defending and protection n of Parsenpai Patchon sacrificial alters ceremony are:

1. Rabawlaw : (Sanctifying worship bamboo for alter materials)
2. Arte pumthumka : (Three chicken) Mar ngai le meze ng pumanu (northerners and cradle owner), a chick for elder northerner and an egg for younger northerner. Another is chick for cradle owner, mother evil. The northerner could otherwise for destruction but not for construction and recovery.
3. Raikol sen le Raikol ngwi : (special alter material being prepare with bamboo), Raikolsen made from bamboo for alter service tie it's upper end with ed thread and Raikolngwi another alter bamboo tie it's upper end with white thread.

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4. Arda(tree): (a tree which leaves are lengthy and small) Mar ngai ramingin phun ra (in the name of northerners this is to be fixed or plant on the ground by the side of alter).
5. Kulthawp maithawp : sumpon, dwnchwn nathiwl le tom or sun ra.(wealth and riches are to cover or fold with nathiwl). Nathiwl- a kind of leaves as banana leaves use for folding or covering things)

Girl : "Pawi khatka mezeng pumanura" (a pawis is given to the owner of cradle to play) "Rebek le mezeng dok sin ra" (To make as cradle design with baby covering cloth)

Boy : "Neng kangka korpai khatka mar ngai ramingin naite radaina han ar lam ra (a piece of hard soil and top in the name of northerners they would play top in their midst).

The thwmpu and Barvas move along to the place of daikung (lonely side) along with all their alter worship materials. Reaching at the spot companions of the Awchai would arrange alter for their priest to perform his service. In case with untrained Barvas the Awchai has to help the barvas and instruct to fix orderly. Setting everything in order the priest will start his alter sacrifice worship cleansing service. The Barvas are to watch and wait him, sometime supply his needs as he require and ask them.

This kind of offering sacrifice is done at daikung. In other word the word DAIKUNG- a side from home or village where the priest always offer alter worship sacrifice to goddess and evils. As soon as the priest complete his alter service the Barvas collect all their tools and materials carrying them back for home. The thwmpu carries drops of his priestly alter offering water on his own doe. Reaching home he sprinkles this drops upon the child and his mother, sprinkling he bless them with words of his priestly blessings. On completion of dressing he is given a seat to sit and tobacco is served to smoke as he sits and rest. A little later follow

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with a glass/cup of liquor, while offering rice-beer father kneel down and bow before him. He bless him and unveil result of his alter service. Enjoying and conversing while sitting around the Barvas are also given Rakzu-rice beer. Sometime the family even provides with light meal, but not everywhere and compelled. It's on condition of family line and time. Preparing food and waiting the Awchai and the Barvas will enjoy dabba and beer or rice-beer, have conversation among them. Observing time and situation the Barvas use to collect beer or rice-beer from other place and enjoy the same place. Such sacrifice and ceremonies are done and enjoy by the Hrangkhawl people in those days. After meal they would back home joyfully, sometimes at sun set or earlier. Comparing with the past and present social condition there are quite different now.

KHUMKHAWKPAI

As the young child grow sound and healthy, parents and Grand parents are preparing calmly for the next ceremony. It might be following year of Parsenpai or years after. The Awchai and Grand parents would remind his parents for such owe. They would even compel them to process form any assistance even though they have shortage to bear from their own family maintenance. Always they tried to bear every maintenance by themselves Most of the family tried to carry the burden with their own expends. This sacrifice and ceremony is a must among the Hrangkhawl people. Family is hardly waiting for this sacrificial cleansing ceremony. When they are ready with all requirements, they would inform their parents. Grand parents would inform the Awchai and fix the date with their consent. In forming his son make everything ready for the ceremony.

For this cleansing sacrifice ceremony numbers of items are required. This cleansing sacrificial ceremony no the Hrangkhawl is known as KHUMKHAWKPAI. The word khumkhawkpai means giving out off evil effects, diseases, fears, demons attacks etc.

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from the body. Before stipulated day parents of the child are to collect their needs. Father is to collect bamboos for making worship, sacrificial alters requirements. When the day come Grand parents, the Awchai and the Barvas move to the family for that particular service. The Grand parents and Barvas reaching home would make Rabawlaw for their alter requirements for the priest. When the alter sacrifice worship rabawlaw planarity made they would leave home to a lonely isolated place for alter worship are done always at a lonely isolated place, a side from home or village.

All their rabawlaw and other necessary requirements are carries by the Barvas from home to the daikung.. At daikung the Barvas set and fix the rabawlaw orderly for the alter worship sacrifice service for their Awchai. Expert Barvas could set things orderly without the conscent of the Awchai where as inexperienced Barvas are to watch and be advice by the priest. Sometime the priest himself use to help in setting them orderly with experts, the priest could next and wait till completion of the work. Planarity setting everything, the thwmpu would check their position whether they are set at right place of each position. Before his alter worship cleansing service, the priest supposed to be sure and ascertains that everything is fixed at right position. When setting in position he would pronounce correct, get ready for the alter worship service. The Barvas would be aside from him and wait. Some one would be with him there and wait their priest for supplies of necessary things according to his need during his alter worship ceremony of Khumkhawkpai. Necessary requirements for Khumkhawkpai are as:

1. Rabawlaw : (worship service bamboo which size is 45mm/1 ½ cubits x 8mm).
2. Charwk sin ngin chukchala in duok : (a kind of house which is similar to Vhukchala).

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3. Pawi le korpawi : Nupang : Pawi khatka (one pawi)
Pasal : Korpawi khatka(one top).
 Arpuinu pumka (a hen)
 : Arkhong pumka (a chock)
4. Lwi rangrwtka ngai : (eight plates of each medicine).
 - i. Inchadrun/Aikong pumrwtka : (either plates and eight prawns).
 - ii. Molo / sarpwi rangrwtka : (eight plates of manna made from paddy).
 - iii. Bebuo rangrwtka Machial, Changal : (eight plates of bean leaves cook with and without soda).
 - iv. Anthur rangrwtka : (Sour leaves dry boil using bamboo vessel eight plates).
 - v. Sengem ramung rangrwtka : (broken pieces of rice dry cooked using bamboo vessel eight plates).
 - vi. Satun ramung rangrwtka : (a kind of jhum rice dry cook using bamboo vessel eight plates).
 - vii. Anngaleng tung rangrwtka : (a kind of vegetable, creeping plant creeping on ground dry cook using bamboo vessel eight plates).
 - viii. Changalbaitru, Changlongtung rangrwtka : (soda curry, banana plant dry boil with bamboo vessel eight plates)

All these plates are made of bamboo leaves which sizes is 20 mm by 15mm. This sacrifice alter worship cleansing ceremony is done at daikung of the "thingbuk nuoi" (below shed of a tree). All

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alter sacrifice materials and bamboos are place in order from under a tree. In front of these arrange bamboo are place alter materials place banana leave plates according to their own position.

To know and differentiate the rabawlaw is according to their shape and size. Sometimes tie with different threads: white, yellow, red, black etc. if necessary cotton is tie with threads and hang it when the Awchai finish his alter worship cleansing ceremony, the Barvas would collect their all materials and tools from the spot. Collecting and checking everything they carry of water on tip of his doe. Reaching home he would sprinkle these drops of water upon the child and his mother bless them reciting and chanting his priestly blessings. At the end of his work the house owner provided him with a Pinkam (seat) to sit. Resting and refreshing, sitting round, the priest, Lokos and other Barvas are given dabba. Father of the child would give dabba to their priest, bow down before him. He provides Rakzu or zu. The priest bless him using his priestly blessings and unveil the result of his alter worship cleansing sacrifice in the presence of attendants. Khaw-loko, the chokdri and any one from among the LOKORING whi is having power for judicial administration. Khok chokdri and LOKORING is firm witnessed of KHUMKHOKPAI among the Hrangkhawl people.

The Awchai, LOKORING, khaw chokdri and Barvas sitting around and conversing are given Rakzu or zu. While drinking Rakzu or zu the Barvas will be doing another task for attendance.

In case good family light meal is provided. But it's not a must. All these will be prepared by the Barvas while the priest and lokos are drinking their share of Rakzu or zu. As they work when their turn come they are call for, having finish their share back again for their on own duty. Talking and conversing with different topics as they spent day time before food. At sun dawn or earlier when finishing everything, they all back home joyfully. Every one proceeds on their own home stead saying one another bye and bye.

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THINGKAP

As the young child grow towards maturity, parents and Grand parents excitedly, calmly intending for the last cleansing ceremony performance for the child. This cleansing sacrifice worship ceremony is known as THINGKAP. The word Thing + Kap – Thing-tree, Kap-shoot. Thus the word “Thingkap” means tree shooting. This ceremony is done to make more courage for the child. It is done a side from the village or home at daikung. For thingkap ceremony, they would search particular thing (Tree). Every tree is not accepted. Only a particular two kinds of tree are possible such as “AZIKUNG or KHERENGKUNG”. This is because the traditions said that these two trees are the only tree where the northerners rest. Under any one of this tree the priest would perform his sacrificial cleansing ceremony. Because whenever the Mars come they never hold their rest except Azikung or Kherengkung. Thus the priest and traditions had chosen these two trees from time of immemorial. This ceremony is known as Naite Patchon hekna or mongna (end).

This cotton celebration ceremony is an end for the child according to the Hrangkhawl customary law. Any family who could not carry is bluffed by the society. Whenever a family is not in a position to carry or perform as such, due to poverty, his parents or parent in-laws would even take initiative part. In case a side, grand parents fail consulting they would from the next again. By any means Grand parents would compel and assist them to perform the task without fail. In failing and canceling to perform would be blame to the child in particular or to the parents in the society on any occasion in future saying: Patchon thawlwite or Patchon heklwite or Na Patchon thawlwi or Patchon kunglwi ngai in na, (which is to say to a child of undone or incomplete cotton celebration, to parents or a father who did not perform or complete his child cotton celebration. he will not be given respect even give seat in customary judicial court during session occasions. Therefore,

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both parents and Grand parents would always take imitative part for their Grand children in the society. Grand parents would always observe whether the family is carrying the need programme orderly. Hardship and with pursuance Grand parents would have to carry for the next. For this performance the parents would inform Grand parents and initiative barvas i.e. The Barvas or helpers of the priest who who are perform the ceremony. The parents, priest, Grand parents and barvas leave home carrying all their necessary materials and proceeding towards the Thingkung (Azikung or Kherengkung) tree for this particular ceremony. Reaching at spot under the bush of the tree Grand parents, parents and barvas, experts clean and arrange every requirement orderly for the ceremony. But inexperienced parents, grand parents and barvas are always in need of help by the priest and advise and help in setting the things in order form, but with experts the priest could relax and rest while waiting for his priestly duty. When every thing is set and arranges the awchai is to perform his priestly duty for Thingkap cleansing ceremony. The require items/materials are as:

- i. Rabawlaw : (alter require bamboos)
- ii. Inchadrun pumrwtk (Marngai) : (eight prawns in the name of northerners)
- iii. Sarpwi rangrwtk : (eight plates of manna) plates are made from bamboo leaves.
- iv. Bebo rangrwtk, Machial, Changal : (eight plates of bean leave curry cook using soda and without soda)
- v. Anthur tung rangrwtk : (sour leaves cook using bamboo vessel eight plates)
- vi. Sengem ramung rangrwtk : (broken rice cook using bamboo vessel eight plates).
- vii. Satun ramung rangrwtk : (a kind of jhum food use as rice but smaller than rice pieces cook using bamboo vessel eight plates)

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- viii. Angaleng tung rangrwtk : (a kind of vegetable, creeping plant creeping on ground dry cook using bamboo vessel eight plates).
- ix. Changalbaitru, Changlongtung rangrwtk : (soda curry, banana plant dry boil with bamboo vessel eight plates).
- x. Phel khatka : (a bow of bamboo, it's rope is also made on cane. This kind of bow is known as "Apuinu"(mother)Thwibwl sung tir thunra(inside a hollow bamboo lower node uncut and upper node cut off, 3 or 5 or 7 arrows are to be kept or as many as even 100 nos).
- xi. These arrows are kept inside a hollow bamboo which one side node is cut off, while shooting the tree they are to take out from the hollow bamboo only and shoot one after another. Not to shoot as many as numbers, but three arrows or five arrows or even seven arrows.
- xii. Arkhong pumka: (a cock). Mar ngai puvengpa ramingin an rang tik rangnika (in the name of older northerner, a cock is provided, but while making plates after cook is to be made two plates, one older and another younger brother).
- xiii. Tree shooting is done at the end of alter offering service of the awchai. For shooting the

barvas have to wait words from the thwmpu. The thwmpu gave time for shooting the tree to the barvas. They are to wait his order... Even getting order for a shoot they are suppose to get order for number of arrows. On getting final order one of the barvas would get "Apuinu"(a bow) and 'A Te' Tir(an arrow)from the thwibwl (a hollow bamboo) and start to shoot at the trunk of the tree. While shooting the awchai and the barvas will watch the shoot, but the priest will thoroughly and carefully observe it. After the first short is over the shooter will have to get his arrow

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one after another from the thwibwl for his shoot to the tree. He is to shoot the tree according to the number of arrows given by the priest. When shooting is over the awchai will close his priestly "Thingkap" alter worship service. Then the barvas will collect their materials from spot to carry back for home. On reaching home the priest will bless the child and his mother chanting with his priestly blessings. Accomplishing his duty at home he is provided a seat to sit for rest. Sitting, father provided dabba or tobacco, a little while follow Rakzu (wine) and father kneeling down before for getting blessings from him and the result if his service. While kneeling down and bow before him the priest would bless him and then avail the result of their Tingkap alter cleansing ceremony. The priest and the barvas sitting around and conversing while smoking tobacco, they are given Rakzu or zu by the owner of the house. Sometime they are over drunk, hardly could they back home. If family condition permits they are provided with valuable refreshment. They have nice day of enjoyment with the family. They return back home departing one another at sun set or earlier bidding bye to each other joyfully. This has been from time of immemorial, but in modern times is very rear or not done.

LUVOMPAI

Among the Hrangkhawl people according to the traditional customary law, 'LUVOMPAI' is done. When a couple bore a mentally abnormal child, parents has to perform the "LUVOMPAI" the performance according to the Hrangkhawl traditional customary law in the society. Regarding such wisdom case it's difficult to know the child whether he/she is deficient human wisdom till the age of three to five years of age at least. When parents come to notice that their child is "Bitlwi"(foolish) or "Achak" (mad) they are suppose to inform the village authority and in the society without hesitation. They should inform the LOKOS (Customary judicial) to their earliest possibility. It's for necessary action in order to let them release from the bounded

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law of the Hrangkhawl people. Later after information parents and LOKO RING keep close contact and preparation to take earlier action. Expecting every retreat by encircling they would fix the date and make program for "LUVOPAI" service. The Luvompai is done in the presence of the LOKOS or LOKORING, villager and clan head. These people are witness for the child and family as "BITLLWI" or Achak. From this day on the child is known in the village and society as foolish or mad. The "The Luvompai among the Hrangkhawl people, according to the customary law is done from the time of immemorial for prevention and protection for the family against him or her from the bound law of the society.

Though born of bitlwi or achak from birth among the Hrangkhawl family, the customary law of Luvompai bounded them. The word LU+VOM+PAI is head+black+throw off or give off, which is to declare him in the society by the customary judicial heads as the person is bitlwi or achak. Therefore from that day of accretion though he steal or damage goods and property of others, the owner of the property could not to impose against the person or the family for the tear down possession. He/she is treated as an out law person from the Hrangkhawl judicial administration, but not from the society. He might be doing grater incident, destroying living animals, biting others, cutting, burning, killing, drowning, or any other else, even intentional killing the family are not to fine against such damages. The have no responsibility for such, since the Luvompai has been done in the society. Failing to do such in the society due to shame for their bitlwi or achak child, the family is bound for fines against such ruins. Luvompai is not yet done and the village as well customary judicial are not informed for the child by the family. In such case the damage or life destroyed, property is charge against the person or the family members. Therefore, the LUVOPAI in the Hrangkhawl society is an announcement or certifying him by the customary law of the society. The LOKOS or LOKORING is certifying authority in the Hrangkhawl society.

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RASABOM

In the Hrangkhawl society there are certain customary traditional laws for family cleansing celebration. It has been dealt and observed from time of immemorial. Every Hrangkhawl family ought to observe them with dignity without fail. In case any violation to perform any of the ceremonies the LOKOS (customary judicial heads) institute a case and palai is formed. In such cases certain fines are imposed against the defaulting members due to violation of the law.

Years after, on completion all Naite Patchon for both a boy and a girl of a Hrangkhawl family, he or she has to under go with certain traditional customary ceremonies. Now the ceremony is no more similar between a boy and a girl. In case a boy known as PANTABE. For a girl performance is known as RWSABOM. The Pantabe ceremony is never done for a girl and also RWSABOM ceremony is not perform for a boy.

When the girl attains between 7 years and 12 years of age the family observes the RWSABOM. The rwsabomb is another customary performance of the family which can never be violated for any young girl. It is compulsory for every young girl in the Hrangkhawl society according to the judicial customary law. Before performing the rwsabom mother would have to give close watch with care upon her daughter in regards to character, movements and manners. On the other hand she will have to inform occasional to her father regarding the action and behaviors. She made silence preparation with required cloth in consultation with her husband. When she thinks that her time of "abure" is at hand, she would ask her husband for Rwsabom performance of the family for her. The word "abur" means monthly period of the lad, mainly unclean blood of the lad such as period flow of the blood from uterus. Mother explains every detail to her husband. They approach their parents and inform the matters. In consulting each other they finalized and confirmed

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for the program. They fixed the date for specific interval. Within this gap time they proclaim and pronounce in the village and surrounding village, Far living relatives are informed through messengers. During this period Grand parents would enquire every requirements and materials. Whether arrangement are final and ready. In case of dissatisfaction he assist the necessary requirements a head. The khaw awchai and the khaw chokdri are given with special information and invitation. Far relatives would advance the spot a day or two days of time. On that day the awchai would be a head of any other participants to perform his priestly duty of TUIPAI for the rwsabom ceremony. The zu or Rakzu (rice beer) are brought at Inpui or Inbangla pour/mixed them with water fully. The priest will serve his Tuipai service before they drink or suck each of it's juice. The Tuipai is done with arte (a chick). On completion of this service they ordained a "Bangcheng" (to pour water to each zu jar after each person drank) from younger or youngest person of all participants. Along with zu, Rakzu is served. Dabba is compulsory for the occasion for passing time. The bangchen should call to the participants to drink zu from among puveng sonin. (eldest to younger). Therefore in the Hrangkhawl society the rwsabom service is generally performed at sania (late sunset). The word RA+SA+BOM: Rasa-(a particular traditional cloth) + bom-(to cover breast of girl) that is to say a kind of thick cloth special standard traditional customary garment for woman made by them for which is about 40 inches 50 inches in length and 12 inches to 15 inches wide used for covering the chest or hiding peeps for the lad or a young girl with this rasa. On the night of rwsabom service her unties will tie her chest with rasa. Before rwsabom every young girl is forbidden to wear this garment. From the day of rwsabom she get to use rasa to cover her chest on all the time; even instead of shirt /skirt. Every participants of the ceremony are the witness. She has no more bindings regarding customary traditional law of ceremony celebration.

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The girl has now has every right to get marry at any time as she affairs adult stage without any customary objection.

A person who participate s the rwsabom carries a kind of kutchoi (presentation) either zu or rakkzu. In case zu redeem kolate if rakzu adiza (a small jar of beer or half bottle of liquor)



Rasa Bomb

and sum darka(a rupee). Kut choi are not compulsory, but a token of love and symbol. Old men and women drink zu or rakzu till young or youths come. At late night when the young people come to the occasion and enjoy beer and wine elderly men and women would time for youths and pass the night by smoking dabba, play different kinds of music, sing songs, customary traditional songs.

Opportunity is given to the

nungak, rawlthar to drink beer and enjoy them through the night. At early in the morning they are given the "Khawvar Sa" by the

family. The khawvar Sa is mostly for night spender participants provision. On the day break the young people would back their homes gladly. They usually prepare and get ready for their usual days work. Some of elderly people and distance relatives left behind will prepare food and eat the khawvar Sa of the rwsabom.



A Ninu Rasabomb Lai Rasa Khittu Ngal

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In the Hrangkhawl society, if there be any family who did not perform children birth rites or complete are make a shame to both the child and parents by the common people & social leaders. In any public and social gatherings customary leaders make complain against that family, pronouncing in the midst of gathering regarding the undone birth rite. The family may be poor and poverty line, by the aids of relatives and near kinsmen as they can help him he has to perform such rites to be free from the society laws. If the family has rightly perform every birth rites according to customary traditional ceremonies one could have no complain or insult against the family or the person concern on any occasion. The priest, the village headman and every participant who attended on the occasion firm witnesses for the family. The family now has due for his marriage ceremony in the next near future.

In the Hrangkhawl society according to customary traditional law, if the family is so poor or poverty in order to manage his children traditional birth rites are help by relatives, near kinsmen, neighbors and villagers giving goods and kinds in order to meet him performing any of the customary ceremony. They ask them to perform by fixing date informing in the village, villages and far and near relatives a head of time. Every necessary need is provided for the family. All good and kinds are free gifts given for them. Such practice and provisions are their in the past from time of immemorial and present in the Hrangkhawl society.

PANTABE

There are certain customary laws of a family for a boy or boys in the Hrangkhawl society. These laws has been dealt and observed from time back be young memory. Every Hrangkhawl family parents and Grand parents with the law called PANTABE ceremony for a boy or boys of their children without their children, for they are to be future customary society officials and administratdrs being male. In case parents violate this Pantabe for his son or sons during their childhood his son or sons could

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not become a future customary administrator in life long. For such case parents or boy or boys are insult by the common people and customary judicial heads in their session time. Even to the boy or boys when grown up, they are done the same by the judicial heads. Therefore, parents must perform the Pantabe for his son or sons for their future fame and prosperity. Whenever, parents are incapable of such financial maintenance, Grand parents and relatives will take the responsibility for the Pantabe program. Because Grand parents, Parents elders and near relatives are aware of their children. The Pantabe ceremony is a very important for male members in the family. The Pantabe is free for customary service, from the customary office for year or years of carrying service and making qualified for higher post, even Rai. There are three kinds of Pantabe is the Hrangkhawl society as: SENGZA PANATBE, the KALIM PANTABE, and the RAI PANTABE.

In the Hrangkhawl society there are two sections of judicial governing mainly Assembly section and village section? In the central section there are four main executives, and several members of khawngak (qualifying members for to be executives) and two Sengzas. The executives are the RAI, the KALIM, the KABUR and the KAMSUKO. The Sengza are messengers or volunteers of central executives headed by the Hrangkhawl Rai. Serving certain years of Sengza in the judicial office his period may be over. But, before the end of his service period, the judicial heads and clan heads have to meet for discussion and decision of the matter for outgoing Sengza and new appointment of sengza in his post. Here is the session of clan heads and customary executives would have to thoroughly discuss from whose clan is to be selected and be appointed in this post. Whenever the new sengza is selected and ready, the outgoing sengza is ready for his Sengza Pantabe, he informs all the central judicial officers of the society along with particular date for the occasion. On the day when the Pantabe performs all the Rai, Kalim (executives and

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officers) attended for the occasion. Aged and senior executives attended the occasion. The day he performs the Sengza Pantabe, he is no more in his office, but from that day he is known as Khawngak (overseer of his village) and qualify to be executives. Requirements for Sengza Pantabe are as :

1. Sengza suokna (to be come a sengza)

Tuipaina : Zu kolaka, tuichong bedolka le arpuinu pumka (a pot rice beer, a bottle of liquor and a hen).

2. Sengza Pantabe na (out going sengza, after years of service, he perform his sengza Pantabe at the end) :
Zu kola samlwirwtka, (18 pitchers of rice beer, 6 pitchers for drinking or sucking using bamboo pipes, 12 pitchers for Zusar(making juice for drinking with bamboo glass) Tuichuong bedol 18 ka : (liquor 18 bottles) Vok pumka : (one pig), A atbalam (how to cut). (a). Belkok tinka. (nine fingers 1 piece) (b). belsarika tinka(seven fingers 1 piece) (c). Bel rangak tinka (five fingers 1 piece)

3. Ngachar (dryfish) le a atbalam(how to cut pieces) ;
 - a. bel kokka tomthumka (nine fingers three bundles)
 - b. Bel sarika tomthumka (seven fingers three bundles)
 - c. Belrangaka tomtnumka (Five fingers three bundles)

An le a er balam (curry and how to cook)

- a. Machi-aal (Usual curry cook with dry fish)
- b. Chang-aal (usual curry cook with dry fish using soda)
- c. Satumtok (Special curry usually cook with rice)

Pigs are killing (cut at the house of the khaw chokdri, the sengza and the barvas cut the size of meat according to required shape ordered by chokdri. Pieces and sizes of meat are special share for LOKORING (executives). Every share of the executives

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is checked by the chokdri while preparation is under process, before they are brought for cooking. Checking and making them correct all shares he pronounces them to carry the place for cooking. When everything is made ready, information is again given to the chokdri (khawlu), who again checks them finally whether the pieces and shares remain in right position for certainty. Founding them all shares without defects, he asks them so distribute accordingly to the LOKOS and gatherers. During enjoyment the Sengza Lam (Dance) is held. For this dance the lokos first starts the dance the he calls or pulls propose sengza whose waist is tie with Rai and Dumakotra for joining the sengza dance. Ten calls outgoing sengza, the khawngak, the Kamsuko, the kabur, the Kalim for dance except the Rai. The LOKORING starts the dance till the end by beating or striking two sticks piece of bamboo break. From then the out going sengza becomes a khawngak(village over seer) who waits for future executive.

For coming to be future executive, he has to follow the official customary law which is known as Thungmun ratanna or Lukham ratanna (booking seat). The necessary particulars for this are as :

- | | |
|--------------------------------|---|
| a. Zu kolaka (rice beer 1 pot) | b. Tuichuong bedolka
(liquor 1 bottle) |
| c. Arpuinu pumka (a hen) | d. Dumakotra phokra
(to break tobacco
container into four parts)
of both side) |

When everything is completed all executives, participants and guest go back home respectively, but guest from far away distance stay back at the same place or somewhere else in the relatives house.

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KALIM PANTABE

According to the Hrangkhawl customary law, for future customary administrator a family has to observe the second PANTABE, Kalim Pantabe, for his son or sons. The Kalim Pantabe is observed by the Hrangkhawl family since time back beyond memory. Every Hrangkhawl family is aware of this activity to observe for their son or sons Pantabe for fulfillment of traditional judicial administration, book seats for him for future judicial executive during their young-hood. Parents or clans processed this Pantabe for their sons, future prosperity and fame in the society judicial sessions. If parent's economic condition is weak for this maintenance, grand parents and clan heads summon to gather together for detail discussion for the matter's functional effectiveness.

The Kalim Pantabe is conducted after years of Kalim service. During last part of his kalimship, the Hrangkhawl Rai summons judicial members meeting to discuss about the subject matter. In the meeting, discussion for his end of service and form newly proposed for selection for the vacant post, Kalim. Selection process is conducted and maintain fairly according to Clan or Clans level. His Kalimship ended on the day when he conducted KALIM PANTABE performance. The require materials for Kalim Pantabe are as:-

Kalim suokna (to become a Kalim)

- | | |
|---|--|
| a. Zu kolaka (1 pot of rice beer) | b. Tui chuong bedolka
(1 bottle of liquor) |
| c. Sa pumka, vok nawk Kel (1 four footed animal either pig or goat) | |

Kalim Pantabe (Kalim mongna)

- a. Zu kola samlwirwtka, (18 pitchers of rice beer, 6 pitchers for drinking or sucking using bamboo pipes, 12 pitchers for Zusaar(making juice for drinking with bamboo glass)

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- b. Tuichuong bedol 18 ka : (liquor 18 bottles)
- c. Vok pumka : (one pig), A atbalam (how to cut).
 - (a). Belkok tinka. (nine fingers 1 piece)
 - (b). belsarika tinka(seven fingers 1 piece)
 - (c). Bel rangak tinka (five fingers 1 piece)
 - d. Ngachar (dryfish) :

Machi-aal (usual curry cooked with rotten fish and dry fish)

Chang-aal (usual soda curry cook with dry fish and rotten fish)

Special share of curry is cooked for LOKORING both pork and with dry fish)

A pig for Kalim Pantabe is well checked by the khawngak or chapia whether the pig given is suite in shape and size. In case in proportionate shape he complains and asks for change for another pig whose shape and size is acceptable. He then orders the barvas to kill the pig advise them the way how to cut for special LOKO RING share. On completion of their cutting he again checks back shape and size of cut meat before they are given cooking. When cooking is completed he is to be inform again or by himself, checks them back for certainty of cut meat pieces before distribution to the LOKORING, on completion of his checking and found the pieces remain correct, then distribution is to be carried for them and other participants. Because, whenever the shares are found incomplete and unshapely, the responsible person is scolded by the higher authority, even fines are imposed. Therefore, they are very strict for checking and aware of such again and again maintaining discipline.

During enjoyment of rice beer, liquor, meat, dry fish are served and dance which is called Kalim Lam (Kalim dance is performed. For this dance the LOKO starts and makes an end of the same by them. At the end of this occasion all judicial heads and participants nearby go back home, distance LOKOS participants remain at the same place or some where else at

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relatives home. Every participants back home after completion of their purpose of sitting joyfully. Such fair responsibly is maintained in the society for the welfare of the people.

RAI PANTABE

In the Hrangkhawl family customary law is strictly observed since time immemorial. A family of the Hrangkhawl kin takes keen interest and seeks opportunity for any customary performance without fail. Every family is aware of their male children of future responsibility during customary judicial gatherings, during their young age parents would like to qualify their sons for administration programs. For future customary judicial programs, parents seek opportunity one after another of the Pantabe, the Sengza Pantabe, the Kalim Pantabe, and the Rai Pantabe. The Pantabe qualify a young boy for future customary judicial administration member traditionally. After the Sengza Pantabe a boy is qualify for the post of RAI in the customary office. The Hrangkhawl Rai is the supreme head among the Hrangkhawl people. After serving several years of Raiship, he exercises the Rai Pantabe the end of his service. Near the end of his Raiship he summons the LOKO RABUM (chief and executives meeting) for discussion of the matter. In this meeting al judicial executives and clan heads attend discussion in the session hall. The meeting attendants discuss in the session for newly and appointment for the post of Rai after taking information from all clan heads whose clan had served the Rai and from whose clan had not served the same. But he clan who had not served the Rai should be qualifying person of Ex-Kalim, one who had done Kalim Pantabe and book set for the post of Rai. Newly appointed Rai is done a selection basis not by election. At the time of Rai Pantabe his term end, he give off all the Hrangkhawl Rai thuoms (sword, breast plate, meddle etc.) to him people addressed him Ex-Rai. Give honour in the judicial meetings. These thuoms are given to the newly appointed Hrangkhawl Rai in the conscent of all judicial, the Lokos

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and every participants. Give him supreme authority in the session hall. From now on he exercises the powers of the Hrangkhawl Rai in his office. The requirements for Rai Pantabe are:

- a. Zu kola rangakka. (five pitchers of rice beer)
- b. Tuichuong bedol rangakka : (five bottles of liquor)
- c. Sa sumsarika pumka (Seven palms one pig)

Items for cooking curry.

Machi-aal (usual curry cooked with rotten fish and dry fish)

Chang-aal (usual soda curry cook with dry fish and rotten fish)

Sarming special curry cooked for Lokos).

Parts of meat are, a kekol, a kutkol, a lungthin, a chop and a be(legs, arms, hearts, lung and kidney) specially for the Rai and the Kalim share. A lung and kidney are cut into proper length, breadth and size, heart is cut into four parts, the lung is especially for chokdri share.

A pig given for the Rai Pantabe is well checked by the Khawngak (Chapia) before it is killed, take measures whether it's size is fitted and acceptable for the occasion. The pig given must not be less than seven palms; the chapia makes a complaint and asked for change exact size or more than, then gives order to the messengers to kill. On completion of preparing, he tells the barvas way how they should cut shape and sizes of various portions. At the time of his checking, he is provided with a redem kolate (a small pitcher of rice beer) and tuichuong adia (half a bottle of liquor).Cutting every parts of each on shapes and size the Chapia again checks these bundles before they are cooked. On completion of cooking the Chapia is again informed and asked to check before they are given to the Lokos. He checks every bundle thoroughly before they are distributed, because if the bundles are not in each position, he is scolded and even may be ask fine. After checking if found correct, he asks them to distribute to all the Lokos and other

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participants. Earlier the end of occasion there held Loko lam, (dance), this dance is started by the lokos, even the chokdri join the dance. The loko dance is end by the loko themselves. This dance is held in the midst of their drinks. The end of the occasion, at sun dawn all participants bade bye, bye to each other, back their respective home except distance guest and executives. In the Hrangkhawl society the customary law found still same law and judicial order, the loko maintain just and order system, Discipline, law and order system, unity and calmness in their government is maintained from Great, Great Grand Parents since time immemorial.

ARTHAT (Marriage or wedding)

Marriage according to the Hrangkhawl community is social contact. The Hrangkhawl people allow freedom of free mixing, but bound within strict rules of the customary laws. Hardly the Hrangkhawl girl can go stray leaving her parents and clans when released from samak. Thus any boy or girl attaining certain customary celebrations he is eligible for marriage when attaining the adult age. But for marriage boy or girl must have to attain the age of capable of earning his or her own lively hood, only then marriage is acceptable. Regarding this institution the Hrangkhawl; strictly follow the customary law observe from since time immemorial, transmitting continuously till present century. A boy attaining the age of marriage and would like to get marry, he is given permission by the parents to roam among young girls and to select his own choose from among the girls as he roam. On getting his choiced girl he informs his parents. The parents than examine the family background, blood relations before giving their consent. If the young boy's choice is accepted by the parents they would encourage their son to visit the girl's house so that they may know each other properly before getting married to each other. Parents shortly follow up their son and go to girl's house for parents talk.

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On the other hand if the girl is not according to their expectation, they ask their son to slowly slide from her as soon as possible. Sometime it's very hard to come into a single accord, till than the boy gently and humbly come down, separate from his own secret chosen girl and stuck to his parents' word. Such obedient and respect and harmony with parents was there among them. And to some one, though a young man roam girl's house and returned back home lately at midnight, and have chosen a girl in mind, but never disclose to his parents concerning secret selected girl due to sight. In such case, parent secretly observed their son, moral behavior for his long out going and in coming lately for weeks and months. Length after observing their son's behavior, they comely called and asked him reason, humbly and gently by telling him that there is nothing to feel ashamed and hide what he want to do or say, instead he is suppose to have courage and enthusiasm. Parents gave him good encouragements and to carry on the matter for good success.

Sometime young man does not take heed regarding marriage affairs though he roams at girls house. In such case, Parents, kin and relatives of the young man tell or suggest the matter to him to choose his life partner. If he does not take the matter into, they would select a girl for him or request to accept their choose girl for his life partner. Since centuries and decades the Hrangkhawl people follow the same method, even in some interior villages in the heart of forest same method is applied, but force marriage is not entertained among the Hrangkhawl society. In the modern age of marriage a boy or a girl takes the matter to his or her parents. In case choose is not like by the parents, advise their son or daughter for the reasons by disclosing him or her all realities concerning his or her family, even family lineage, because they love, wish him for future prosperity and sweet family. Settling the matter in the house hold, parents, relatives, companions prepare courting the girl for the young man for marriage.

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As soon as the proposal is settled in the family, parents, and friends, and relatives go to the girl's house for first visit, carrying with them half a bottle rakzu/Tuichuong (liquor). When the boy parents reach, they are wel-come let them set around near by the fire place if in winter season, there parents of the girl offer them dabba(tobacco), had talks disclose slowly the matter and reason for their visit, take their rakzu(vodka) distributes among themselves as they sit and talks discussing the matter. In case parents agree, her parents call and enquire her whether she accepts the boy, if negotiated the party scheduled for second visit.



Modern Hrangkhawl men with traditional dress alongwith women risa.

The first time representatives of marriage is known as RATHANGTE. In case the first bethrod accepted and agree by the girl for the court, parents failed to convince her regarding the matter, the court is cancelled. Both the parents depart each other with sound and telling one another that may not be the will God. Sometimes parents of the boy did not like to accept the girl refusal, they leave the mater un cancelled, pending. Leaving girl's parents with words to try her using sweet and soft words at home, they would to convince using touching words for her, because parents of the boy and the boy love her. Most of the time girls

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are to agree back their parents. At the time of second bethrod or rathangpui, parents of the boy went to her house carrying with them a zu kola (a pot of rice beer) and rakzu bedolka (a bottle of wine). Reaching home sitting round the fire place, took beer pot pour water fully into it while talking and smoking dabba (tobacco). Few minutes latter, the youngest of them is asked to serve as bangcheng. The bangcheng call the gatherers to suck the juice of the beer through a small bamboo pipe one after another, from eldest to youngest. He also served the wine to each of them as per their turn. Every person after sucking, he pours water again to make full for the next person turn. The bangcheng called one after another to the participants till his turn comes. This continues on till three or four rounds as they served.

After rathangpui is settled the boy is to drop at father-in-law house for three, five, seven, nine or twelve years to work by his parents, friends. Sometime samak is dropped after Zongraso. This samak, sometime makmin (bond in-law). During samak the grooms (bound in-law). During samak the grooms activities are observed by the Parent-in-laws whether he is suite and sincere in his activities and really intended to get marry her for the whole life long. Then, they prepare for Zongraso or samwizong if not done earlier. Then follow matrimonial program. For Zongraso service parents of the boy invites the villagers to go the girl house for the program and the girl's parents also invite the villagers and relatives same as the boy's parents did to participate on the occasion. In this occasion parents of the boy has to carry our many household requirements along with them as :

- | | |
|--|---|
| a. Rice 20 -30 kgs. | b. Vegetables. |
| c. Dry fish | d. Zu kola rangaka (five pitchers of rice beer) |
| e. Rakzu bedol rukka (6 bottles of vodka) | f. Kuvai, Pathwi (battle nuts and leaves). |

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- g. Ar khong pumka (A roaster). h. Kan chali paka (one shirt)
 i. Rasa Paka (a piece of customary cloth special woven for covering chest of girls, hiding peep).
 j. Puon bomb pakka (a cloth use for covering the lower part of the body by girls, as sari). k. Puon hak pakka. (one showl).

In common all those carries things are also known as Kuvaichu choi pom by the boys parents as finalized by the customary leaders in their session. On this occasion a awchai is selected by both parents to solemnize the marriage ceremony. The awchai must not be a widower, because wifeless awchai is forbidden by the customary law since from traditions. i.e. unknown beginning. Reaching girl's home, beers carries are fully pour with water by the bangcheng (engage son-in-law). Few minutes latter the awchai performs his "Tuipai" service from every zukola by deeping down a chongthi(a small thin bamboo pipe having 24inches by 30 inches or 18 inches by 24 inches length which upper end nod is cut, the bottom remain uncut, two sides are cut to make hole through node. On completion of his Tuipai service the awchai starts his turn zuhai, followed by bangcheng parents and in-laws then followed by eldest to youngest of attendants. A long with their zuhai served a cup of rakzu. This process continues till completion of three or four rounds, completing this round the bangcheng id free to leave his bangcheng place if wiling. His duty is to pour water to the zukolas after each persons finish to drink or suck through chongthi.

All food items carried are cooked and enjoy by the participants. The kuvaichu arkhong or a roaster is killed by unties and in-laws for their food on the occasion. Sometimes it is kept for the next convenient occasion, on this day parents of the both have a talk, settle preparing rice beer, and fix the date for groom's party. Even after zongraso if the boy is found not suited, returns home from bride's house. Some times such case also a rises inspected. If

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such problem arises both parties used to have compromise with the knowledge of village authorities give off old things in a silent coyness and modesty for attractiveness. The Hrangkhawl people follow such system of marriage which is quite different from other Tribals as Tiperas and bru's. The dowry system of marriage in the Hrangkhawl society have a little place and look down in the community since time of immemorial.

From traditions since immemorial time, child marriage in the Hrangkhawl society was not found and entertains. Traditional census, statistical reports and judicial proceedings are not found about child marriage. But Grand parents and parents sometime verbally says he / she is my in-law. In reality these are not found and the Hrangkhawl regarded child marriage as *un fair* in the society. Different kinds of marriage among the Hrangkhawl people are as under:

Nungak-rawlthar ranwi (marriage between virgin boy & girl)

- i. Arnwi ngai an ramak re an ranwi nawk (A marriage couple divorce and re-marry again by paying penalties according to customary law)
- ii. Arnwi sai an ramak re a dang, dang a nin nwithwi nawk : (A married couple divorced and can marry with another boy or girl paying all customary penalties)
- iii. Nupui sangram arnwi sai Nupang nawk pasal a thiten a sin a thaw (budar) zwilwi midang ra nwi nawk rathwngma.in case of death if he / she does not accomplished his her death rites or rituals according to the Hrangkhawl society law,
- iv. Pamwi nok numwi nungak rawlthar ngai ra a nin nwi ten, nungak rawlthar ranwi chawipom kaden an chaw an poim ra (in case a widower or a widow marries wit a virgin or a boy, for his/her marries ceremony all fees and provisions are to be follow as per virgin girl and boy's marriage ceremony).

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- v. Numwi le Pamwi ranwi ngai chu nungak le rawlthar ngai ranwi chaw ra-ang ka chawin an ranwi thwi (a widower and a widow can marry paying half young boy's and girl's marriage amount of fees).

PRE MARRIAGE PREPARATION

Patung mi kwi (bride's brothers call) : Pasal ral wk a ninu ngai ra lunikka a nin ruot (a groom's two close uncles are selected and appointed for bride's -brothers, who are specially selected by elderly people to be called and brought at the marriage feast who have special share on this occasion) Rawtna in (groom's hiding house or keep a side off): Ral wk pupa in unai rarwna (a house for groom is selected at his maternal uncle's house).

Nupang (bride) Ral wk pupa, a nu chapa in unai rarwna rangin (bride's place of hiding is selected at her maternal uncle's house for remaining each other of their family relatives and lineage).

Ravopui (dresser or witnesses) Pasal (Groom): Unai ralak wk Sinai ngai ra a nin ruot, unai rarwna rangin (groom's witness is selected from among maternal uncles on for reminding the family lineage)

Nupang (bride) : Ral wk a nunurawlhu ngai ra a nin ruot unai rarwna rangin (Bride's witness is selected from among her uncles daughter for reminding their family lineage).

Awchai suon (Priest is reserved): To give final confirmation with priest for their holy matrimony occasion).

Vok atpa rilna (reserved pig cutter): ral wk a nu kumwipa ngai ra a nin ruot unai rarwna rangin (to give final confirmation a head for pig cutter, he is selected and appointed from among bride mother's elder brother-in-law for remaindering family linenage).

Arthatna chawingai (marriage necessary particulars), Awcha suonna (during confirmation of priest). Rakzu adiza/ bedolka (half a bottle or a bottle of vodka). Pasal ngai an chaw ra (it will be borne by groom's party).

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Diwngnaisalna (the priest chanting his priestly words): Zu kolaka, Tuichuong bedolka/adiza, puontadui paka, vokpin ramwi le arte pomka le a dang arte pumrukka ngai; pum 2 ka wipyuma ngai ngai pum 2 ka, mar ngai pum 2 ka le suolam ngai pum 2 ka (a pitcher of rice beer, a bottle or half a bottle of beer, a napkin, pig tail, a chick and 6 other chicken, 2 chicken for owner; 2 chicken for northerners, and 2 chicken for easterners)

Samwi ruoi (bride's guides): lengths after drink of rice beer and vodca the customary

Judicial order the khawngak(village over seer), pig cutter, messengers,(sengza) to take the groom from where he is keep, and the bride from where she is kept. The groom and the bride are kept in different houses of their own close relatives' house for holy matrimony. At this time the pig cutter carry a drum and sticks with him. Biting or playing his drum he sings marriage songs on the way to the houses till they reach keeping home. Reaching there bride's party locked their bride inside, they sing songs of defense to the groom carrying party, both the party have very hard time for fighting through customary songs. Lastly bride's party is defeated and groom's party kicked their door took the bride and all party. Singing and playing from both party continues through all the way till they reach grooms house.

Artui limna (eggs throw over head): Two eggs are arranged to throw over head both groom and bride reaching their home from their own kneeling place.

Loki lutna (wel-coming judicial officers' entry): Pasal ngai zukolanika le tuichuong bedolnika. Nupangai zu kolaka le Tuichuong bedolka (two pitchers of rice beer and a bottles of vodca by boys party and one pitcher of rice beer and a bottle of vodca by the bride party).

Ansokna/ansemna (spoon for distributing curry): Zu kolaka le Tuichuong bedolka(one pitcher of rice beer and a bottle of beer).

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Ansakna (testing curry) : Two pitchers of rice beer and two bottles of beer, one pitcher and a bottle for boys party and others for women party.

Kawt rakanna(crossing of door) : Two pitchers of rice beer and two bottles of vodca, one pitcher and a bottle for boys party and others for women group.

Tui buok hun (time of pouring water): Zanthim, mid night.

Tui bona mun (place of pouring water): Making a seat by the side of rice beer.

Tuibokna tui(water used for pouring): Sawlam ngai tui, tui-um sung sungin nibokra (easterners water filling inside a guard container(used as jug) and pour on their heads).

Tuibokna (pouring water): Two pitchers of rice beer and two bottles of vodca. A pitcher of rice beer and a bottle of vodca for men party and one each are for women group share.

Rwngtwk(Rice container): Two chicken are sacrificed before rice a container.

Khawvar ngakna (night break waiting): Two pitchers of rice beer and two bottles of vodka. One pitcher of rice beer and a bottle of vodca for men party and one of remaining for women party share.

Patung tuipaina (piouring out of water for bride brothers)Two pitchers of rice beer and two bottles of vodca. A bottle for those who don't sucked or drink rice beer.

A lwi le a lurathuok sakna (tongue and brain eating): A pitcher of rice beer and a bottle of liquor.

Vailamna/Patunlamna(brid brother and customary officers dance): Customary officers and bride brothers dance, the customary heads first start the dance followed by bride brothers. The dance shows sengkrak dance of strong defence action, the customary heads make an end of dance.

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For holy matrimony ceremony parents of the groom have to arrange 30 redem kola of rice beer, one sikkola and one matkkola, which capacity is not less than 10kgs of rice and not less than 30 to forty kgs of cooked rice. To each rice-beer jar accompanied one bottle of vodka or half a bottle of vodka at least. But for the biggest rice beer jar must be given one bottle of liquor. For this auspicious occasion a pig from grooms' family is a must. Before scheduled date of wedding ceremony, the boy's and girl's parents are suppose to go to the priest house taking with them a bottle of vodka and confirmed him for wedding day priest. On the other hand a pig cutter is selected and confirmed, determined his presence on that particular day. A pig cutter should be selected from among brother-in-laws of boy's mother. *He should be a husband of a wife.* Divorce husband and double wife are vok at is strictly forbidden to be a pig cutter at this occasion. Two aunt's are selected and appointed from among groom's family lineage (ral wk ninu ngai ra unai rarwtña rangin) for bride brothers call on the occasion of this auspicious groom's party. Her brothers are specially selected by the clan elders who could have enjoy special share at this occasion along with customary judicial. The two selected and appointed unties should not be a widow or divorce woman. She must be a wife of a husband and not a young girl. For widow bride brothers cal is strictly restricted according to customary law.. Days before scheduled date for holy matrimonial ceremony both parents (boy parents and girl parents) goes through door to door an all their village and invites their presence on this day. Kin and in-laws are specially requested for their sincere help and be work-men in their stead till the end of the ceremony.

On the eve of pre-marriage day the awchai, the loko proceed to groom's house. On arriving at the compound they are warmly wel-come by the attendants, providing those seats, dabba, and liquor. On the other hand the groom and bride are kept separately at their selective rawtna in (kins, maternal uncles' houses) as already scheduled before.

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If the bride is far away from another village, the groom party (groom, guardians unties, and friends) go to take her from her house. The party is warmly wel-come and received by the bride's family. There they are provided with good food and drink. They make a night halt there enjoying rice beer, vodka, tobacco through out the night by older people. As they enjoy singing folk songs, they play folk music till night break. By the next day, early in the morning the party are provided food before going back home bringing the bride, her parents, relatives and friends. Arriving at groom's village the bride bringing party is warmly wel-come and received by the groom's villagers and party. They are then taken to groom house, providing with their all necessary requirements after keeping their luggage. Rest there for hours and are provided them food and refreshments and the bride is taken to her "rawtna in" along with her mother, friends and some women. The movement when the pig is to be killed the Awchai has to recite his "dwngnaisal" (chanting his priestly words), asks vok atpa to kill the pig. For vokatpa his in-laws prepare very dusty, dirty perfume: Chngal (Soda), vo-ek (pig dung), dabba tui (tobacco water) etc. in a thwibwl (bottle made of bamboo) which they pour his whole body at the time of his busy cutting the pig. This is a joke or a custom for every vokatpa that has transmitted from traditions among the Hrangkhawl people. He never get angry for the perfume made and applied on his body by his in-laws on this auspicious occasion. He is provided with a special share of sikkola kolaka and tuichong bedolka (a pig pitcher of rice beer and a full bottle of liquor). When he finishes cutting and other necessary works he takes bath well washed all things and cloths. After a bathe he takes rest, enjoys drinking his shares with his companions. After drinking he is ask by the loko to start his "samwiruoi" with sengza and their party. He is given a drum to play along the road, singing folk songs while walking. He and his party first go to the place of groom rawtna in, taking him with them

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proceeded to nupangnu rawtna in (the place where the bride is kept). As the walked along the road the vokatpa and his party sing folk songs with ceasing by playing drum and folk musics. They play their musics as they walk long the road to wards bride's rawtna in. On the other hand the bride's party too is singing folk songs there playing musics as they waits bride taking party. They enjoy their share of enjoyments rice beer and liquor, knowing that groom party is approaching them, they all get ready for the battle (not by using any weapons, hands, legs but) through singing folk songs with musics. Here the bride is well guarded by the bride's party. As soon as the groom party reach compound, the other group entered in the inn and lock the door from inside. When reaching home the samwiruoi party from out side sings folk songs playing their musics seeking their welcome sweet released of their beautiful virgin for them. From inside the house the women group sing folk songs of their defense against them, they question them, whether their handsome groom is suitable and matches with their shining virgin, do they have wel enough wealth and property for her cost, questioning them whether the party would be able to provide her required garments, ornaments and fooding etc. determining every question put to them, they again make request to open the door and release for the bride. Till then, if women group make firm defenses, the groom party from out side use force singing songs, playing musics, dancing, open the door where the bride is locked. hold her, carried out from the inn. And both the party make ready at the courtyard, get down together from there, singing folk songs and playing their musical instruments for merriments as they walk towards groom's house. Reaching the groom's courtyard, two eggs are passing through over head of the groom and the bride, and let them get in the inn. Dressing them they are again taken to the place of pouring water where they arranges near by the side of rice beers.

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Here the awchai chants, recites his priestly words, starts pouring water on their heads,, first to the groom and to the bride. After him follow by the lokos, both the parents, kins, relatives and lastly follow vokatpa. He is the last person to pour water to them. Sometime he use to pour water to them as if they were bathing. The water used for pouring to the groom and bride is "Sawlam ngai tui" (easterners water). This water is kept inside a "TUIUM" (a kind of jug made from jhum guard). Widowers, widows and unmarried persons are forbidden for pouring water to them. After pouring of water is over the awchai performs his "Patungtuipai" to the Mat kola and sikkola" two bottles of rakzu one each bottle has to accompanied for the service. The awchai then starts drinking first from them then follow by the loko, both parents and "Patung ngai (bride brothers). In the midst of drink, when third round serve is over, the loko commend for Patunglam,. The sengza first starts the dance followed by the vokatpa; he calls bride brothers for heir participation without fail. Drums are played with other musics as they dance. At the end of the dance the dancers show an action of "Sengkaraklam"(brave warriors, war defense action). The loko starts the "Patunglam" or vailam; make an end of the vailam by the loko. Length after enjoying, drinking, eating, dancing and singing folk songs in thee occasion of the party joyfully departed from here for their respective home back.

Like many other Chin.Kuki and Lushai tribes remarriage, among the Hrangkhawl community of a widower or a widow in general is accepted. A widower or a widow is allowed to get marry again. The system of marriage ceremony is performance is different, not generally perform with statelly display like general marriage. Form of marriage:

- a. A marriage couple divorce each other, pay all kinds of penalties could remarriage again incase willing and accepting one another.

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- b. A marriage couple divorcing each other, pay all penalties can get remarriage again with a young girl or young boy, or other wise with a widow or widower.
- c. In case any one of the couple died, on completion of all death rites according to the Hrangkhawl customary law he/ she could get remarry again.
- d. A widower or a widow could get remarry again, covering months and years
- e. A widower or a widow could get remarry again with a virgin girl or with a young boy.

But a widower or a widow is not free for marriages accept he or she accomplished the death rite condolence performances according to the Hrangkhawl costmary law. On completion of all death rites condolence ceremony according to the Hrangkhawl society he/she is free from the society law. Then he/she is legal for marriage on any time if willing.

CHILD MARRIAGE

A child marriage is not entertained in the Hrangkhawl society. Traditional census reports and statistical records, judicial proceedings are silent concerning the matter. Sometime, some parents say as a matter of joke to a young boy or a girl he/she is my in-law. But not in reality, it has not found. But it is not very rigid one. Till this present generation the same is existing in the entire Hrangkhawl society in character.

"An illegitimate birth is completely restricted, unacceptable by the Hrangkhawl society. In case a girl is pregnant illegitimately, the villagers and customary court called her for interrogation. The court interrogates her to disclose who the boy is, being she is pregnant. She is asked to unveil without fear and hesitation but be free and frank. Sometime some girls did not open their mouth due to fear and ashamed, in such case the court asks again and again till she disclosed. When she disclose, the authority again

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ask the messengers, sent them to bring the boy before the court for interrogation and justification. In the court the authorities and him whether her report is right or wrong in the present of the session. If right, interrogate him whether he would marry her or not, there are time that the boy did not agree for marriage, in such case the court censure and asked to marry her tell him that he ought to marry her being pointed out by her, explained in the session that he promised to get marry her and she firmly detected with all their secrets. Hrangkhawl young girl does not suffer badly from such hardship. In case, if such incident takes place they are free and frank to disclose as a gentle breeze. After negotiation, parents and customary fines, parents of the boy has to do Rathangte, Rathangpui, Zongraso and arthat as peer customary law of the society".

ARTHEN OR ARMAK

Divorce is not a common occurrence in the Hrangkhawl society, but in rear. Divorce case could arise either from husband or wife. Divorce could take by both mutable conscent of both parties. The case of divorce may be on the ground of unsoundness of mind, habitual negligence to duties, barrenness, disabilities to maintain family expenditures, children rearing, illicit relationship with others etc. If such cases arise in the knowledge of relatives, kins, parents, all of them are attentive to solve the matter as early as possible. If necessary, even customary leaders of the village take keen interest to resolve the matter as early as they can. The couple and the family are all exhorted by the elderly people in co-operation with each other. Such case is very rear in the Hrangkhawl society. Even though, times after exhortation failed, the culprit's case would be brought before the customary court of law for justification.

The Customary leaders on haring both the parties, tries again their best to solve the mater instead of allowed divorce. A person trying to divorce admonished and advised by the audience

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to be humble, have love for them, be loyal and sincere. For hard defender, the court used harsh and force words in order to let him for good. Till then, if the mover does not accept the decisions of the customary judicial, they are compelled to used rigid voice to dealt with him for good. Unwilling hard hardening persons are allow for divorce by paying fines and penalties according to require customary law. If divorce is taken place during the period of service(samak) by husband in the house of his father-in-law the bride has to compensate the divorce husband to extant of incurred finance. On the other hand if divorce is sought by the husband, he has to compensate to the wife the extant of incurred finance. Divorce proceeding is held in the council of the village customary court, with elderly attendance who listen the representatives of both the parties, before disposing the case, it would be brought to them for judicial decision. All the divorce cases are solved and settled in the customary council of court in presence of both the parties. The proceedings are held in presence of loko and elderly people.

ADOPTION

Adoption is a recognized Institute, constitutional customary law among the Hrangkhawl society. Adoption in the Hrangkhawl traditional society is limited to their community. But in modern days inter-tribal adoption is permitted in the community, if one is after knowing the family conditions. A couple having no child may adopt any boy or girl from their own clan or either from other clans, other wise from different communities with the consent of clan heads if necessary village customary head. Even couple having children also may adopt child in case both husband and wife willing.

FOSTERING

Fostering is recognized in the customary constitutional law,

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an Institution in the Hrangkhawl society. If a mother dies or unable to feed the child due to incurable diseases, an arrangement is made for suckling in the conscent of kins, clans and parents for sucking or upbringing the child by another women who is willing and capable of doing so. The foster mother may be selected even from the clan or either other clans with the conscent of community leaders and elderly people.

DEATH RITES

From time of immemorial traditionally the Hrangkhawl people has certain customary death rites which are follow steps one after another. When any one died on his or her bed due to old age or sickness, at the foot of the dead a "lungtat" (sharpening stone of doe) is kept, on a piece of banana leaf, placed some rice on it. Men and women gather together, sit around the dead body keeping watch as no dog and cats walked over him. When any body dies at night, they keep awake through out the night messengers are sent in the village and neighboring villages to inform and bring relatives from distant places. In the mean time women boil water for a bath of the dead, as soon as things are set ready the dead body is taken out for a wash. He should be well washed, even with soap, the whole body and hair. After bathing he is wiped with dry cloth, oil is applied to the whole body. Wrapping with new cloths, then the body is taken back in the inn, laying him upon the mat on the floor, covering him with white cloth from foot to head. The "lungtat", and "lumphiphwr" and rice are put again in the same place as before.

When the priest comes dead sacrifice offering are made. In case the awchai is late, could not on time, the mourners have to wait for him till he his arrival and no dead ceremony can take place. For this sacrifice offering men and women are different, in case a man offered a sacrifice with a male chick, where as a dead woman offered sacrifice with a female chick, sacrifice ceremony is done by making an alter for the particular purpose.

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The sacrificed blood of a chick is sprinkled on the foot lungtat by the priest chanting and reciting his priestly rhymes. Newly cook meat and rice are offered for the dead on his phwithon (foot side). Men make "Tolai" or "Inlang" as they are waiting distance relatives, this Inlang is made for carrying the corpse to the "Than"(cemetery) where as another group of men collects firewood for burning him. On completion for collection and "Chehar"(burning bed) arrangement for burning, some of the firewood collection party back home again for bringing the corpse while some other people wait at cemetery which is the last step



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of his attended journey here on earth.

Before leaving with the dead body the family members collected different material to send dead corpse as basket, cloths (bem, chempai, tukok, tui-um, puonsil, dwrkai le a dang dang) etc. if the dead person is lover of music and singer all his musical instruments made of bamboo and wood are collected, all collected material are keep a side from the beginning and to take to the cemetery along with the corpse.

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Arriving at the cemetery all these are put aside together, Some of these are given to his friends and companions for his memory. Some of them are burnt with him. If woman, specially sent her bem, tukok, (baskets for carrying rice or food grains and fire wood, fetching water with pitchers and bamboo vessels), the materials are similar with man. On arriving distance relatives the dead corpse be taken to the cemetery for funeral service. The Inlang is taken in the inn, put him into the coffin. If he has sons, brothers and nephews, they are called to hold the "Tolai"(coffin) handles of both sides for carrying. Picked-up the handles put on their shoulders from the inn and bring out walk three rounds at their courtyard. The dead coffin corpse is taken to the cemetery for funeral service. Along with the coffin all collected materials put at his foot side to take to the cemetery. On the way to the cemetery rice and cotton are thrown here and there till they reach at the pyre. On their way if they cross any river or rivers they stretched out white thread through the breadth of the river either before or a head of them. Corpse carriers on reaching the cemetery, walks three time or five or seven rounds continuously around the "chehar"(pyre). At the end of their round some persons climbed upon the chehar, took coffin corpse to place on the top of pyre in order position before setting fire. They took out two crossing canes fixed over the coffin while carrying from home. Remove out some cloths, goods and asked the family members which are to be burnt and not to burnt. "Than phunchukka chinrelek tarra han arkherin an rin ra"(to every post of the pyre a piece of cloth are fixed and stretched the same cloth piece crossing each other from different post). The same cloth is torn into pieces and given to the sons, daughters and kins for burning. By the side of chehar a big fire place is made from where the corpse carriers take their "Mwiser" (bamboo torch to set fire) of three or five or seven sets. Before setting fire on the pyre the sons are to make three rounds on the chehar and set fire on it.

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When burning starts a son on a side breadth and another son on opposite side breadth threw a fifty paisa coin or a rupee over the chehar for lamratanna (to get the way for dead abode). A female chick is given in his name, and any willing person can rear, it can take the same. Elder men and the awchai prepare food for giving service by the side of chehar. Food is brought from home which is left over after first food giving.

Returning from cremation place every men and women must take bath and wash out all their wearing cloths. No body can wash their hair using soap (Changal) alkali. Even no one can wash their hair on this day. Washing hair on this day is forbidden as per customary law of the Hrangkhawls, because by doing such way indicates humiliating to desperate one and his family. Not a single bamboo or Tolai should be burst on this occasion. Every body coming home from cremation is to be sanctified with bath sand by sprinkling of Tulashi water at tolaidung (courtyard). Every body attending the cremation must sanctify himself not necessarily by the priest or any other person. At courtyard "kawlaidung" jar full water is kept ready for the purpose. A woman who is not in her monthly period make bai (rice powder), the flour are mixed with water to spray the whole surroundings of the house by the priest or by an elderly person.

SANCTIFICATION SERVICE

Two eggs are require for sanctification service at "Ratapmun" (fire place). At tolaidung the awchai performs sanctifying service which is compulsory according to traditional law of the Hrangkhawls. The first is known as "Rataprathwngtir" (sanctifying the fire place of cooking). The awchai his priestly rhymes cast lots to see whether good or bad place of the house location and direction of the door or doors. He breaks egg, take out embryo and nucleolus are taken out to apply to every members of the family for purification. Artui ra

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re emin thwibwl a ke tet thawngin artui koro ra tar ra" (little burnt portion of egg-cell without breaking be fixed on the top of bamboo vessel). They then, inake bamboo vessel of which end upper portion is slightly cut, leave bottom node, cut one third of it, on which an egg-cell is fixed. Three bamboo leaves tied on the bamboo vessel, fixed the vessel on the post so varanda tied firmly.

TUISANGRU

For cleansine house "Tuisangru" ceremony is performed. Two chickens are required for "Tuisangru" ceremony. The word "Tui-sang-ru" Tui meaning water, Sang means paddy and ru means bone. Therefore, the word means sanctifying the household and all belongings. This service is performed by the priest with the help of barvas. The barvas prepare "Kutrathwng patrap" (hand cleaning neat cotton), puts little rice with cotton, the barvas dig small ground hole, pour water into it. Fixing "Rawdawn" (top end tip of bamboo with leaves), the prisest the offers his sacrifice-chicken offering ceremony.

SANGRU

The barvas fixed "Raw dawn rekher" (tip end of bamboo fixed crossing one another), spread bamboo tear leaves on which the priest put some rice. When found well prepared the awchai performed his chicken sacrifice offering ceremony. The blood of chicken is sprinkled on banana tear leave plates.

NARKHANGHEM

The "Narkhanghem" last disposal ceremony of dead. The word "Narkhanghem" means Nar means nose, khang means breadth and hem means strike, which literally means striking on the nose. The family of the dead provides a pig for last food giving for the dead body. The participants used small wooded

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log to kill the provided pig by striking on the nose till dead, no any other parts of the body is to be bitten while killing the Narkhanghem. Biting on the other parts of the body is forbidden by the traditional customary law. Therefore, this process of provision pig is known as Narkhanghem. Generally participants killed the pig, but not necessarily by the priest, then processing starts till its well cooked, make ready food for offering at Maicham for the dead, the priest group, villagers, relatives and friends and other attendants enjoy food and meat. Zu and rakzu are being provided to the attendants to enjoy as they could. This performance is done for the dead person's spirit is to be a life in the next world. Three bamboo posts are fixed on the ground, from which a thin cloth tied and stretch to another post processed on till perfectly made. Platform being made from tear bamboo, banana leave plates are arranged in strait raw on the Maicham (alter). Prepare clean well cook rice from the being obtained before any one else eat for disposal food giving for the next abode. Meat pieces from the shoulders, heart, and kidney, from both front and hind legs are to be cooked for the dead disposal foods giving on alter. Special cutting system is there for heart and kidney is necessary to be followed. The helpers having experience could do cutting system which is also known as "Thin dung, thin khang" (Kidney length and breadth) for corpse spirit and his guiders (wi puma ngai) in the next world. Food being made ready the awchai and the barvas are informed to perform for "bukhalai or sharming" (special food giving for the dead). Plates from banana leaves are arrange in three different raw on the same striate line right, middle and left, the middle plate for the dead disposal spirit, and both side of his guiders. Food, curry, water, liquor, beer, tobacco, etc. are offered in his name by the priest chanting and reciting his priestly rhymes for this special occasion. The processed is being thoroughly carried during the dead disposal coffin ceremony of

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the house to condolence him with the assemble kins, relatives and friends.

SAR OR THITHALWI WI I SER

(UN-NATURAL DEAD)

1. Tui kwlwk Sar— Died by drawning.
2. Changkap Sar— Died by strucked of Trap.
3. Arswl or Accident Sar— Accidental death.
4. Ar-awk Sar— Suicide death.
5. Artan Sar— Killed by Cutting.
6. Ar hem or arthat Sar— Killed by violent blow.
7. Arul chuk Sar— Died due to snake bite.
8. Ramsung lengin vathithut Sar— Died while roaming in the jungle.
9. Ar kap Sar— Kill by shooting is forbidden.

Chapter- 11.

Folk Lores & Tales

The term folk lore in general refers to traditional beliefs, customs, stories, songs and legend sayings , etc. relating to the daily lives, beliefs, closers to the nature and joys and sorrows. Persons who could not read and write are folklorist, who continue transmitted traditional words orally. Telling stories of centuries back which are interesting to listen as well as entertaining.

Story telling is very much part of folk culture life of the Hrangkhawl people. Old men and women tell stories to young ones and grand-children with great enthusiasm, starts introduction with commonly used, "once there was a king" or a certain man or woman".

Here we will look into some popular folk songs and tales of the Hrangkhawls.

ARSI KATAN MANLAI KA TAN (Children song)

Thaphlongpa, thaphlongpa a leng, leng;

kumpini Bu a var-el; Lwichwrte tui a choi,

Arsi ka ta manlai kata; Manta narkul den, den,

Atu kut ma kut na kel; lung leng a man swt.

ENGLISH

Moon, moon touring about unceasingly, A year's paddy field shine ever; Lwichwrte (an insect) is fetching water, Holding

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the Stars are in mine hands, Brinjal plant bending with fruits; whose hand is pinching other hand. *Charming beauty an allotted time, he catches a failure.*

BETHWNGKUNGA MAIPHITE

Arsi katan manlai ka tan manta arkul den, den;
Bethwngkunga maiphite maiphi ka leng bang, bang;
Numwinu inbang kawp kelte artom dang, dang;
Numwinu tolaidung naipang an loi dam, dam;
Kwi chu rwm uor tuitan ka khuong dan, dan;
Kamsuko a nu dumder'el, Kwi tute ngam no ning;
Bethwng kunga maiphite maiphika leng bang, bang.

ENGLISH

I cut the trees, I cut the trees; Stars cut I, Cacheable cut I; Brinjal plants bending with beautiful fruits, A vegetable plant "Bethwngkung", A young tree "Maiphite" I cut down at once, cut-down at once. Widow's wall fixed a young kid jump over; jump over, Woman's house front side surrounding play ground children play rolling over, rolling over. Hills origin I wove den, den; Kamsukonu's mother's shines as flying fire, I fear for every one, A vegetable plant, "Bethwngkung", a young tree called "Maiphite". I cut down at once, cut down at once.

RAW, RAW PUT, PUT.

Raw, raw put, put ka arkhawngte tui ral. (refrain again and again)

ENGLISH

Rain, rain come havier, havier. My little cock is thirsty.

RWNGNUZWI RWNGNU

Rwngnuzwi, Rwngnu, Salisa rwngnu; Rwngnuzwi, Rwngnu, kadiba Rwngnu;

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Rwngnuzwi nakhumlan, Sawnarai puksap, Rwngnuzwi nakhamlu, sawnari Lungpui;

Rwngnuzwi nasil puon, Muolkhaw le sumphai, Rwngnuzwi, Rwngnu Salisa

Rwngnu; Rwngnizwi na bawmpuon, Muolkhaw le changna, Rwngnuzwi na swrmwi,

Muolkhaw le Dumde; Rwngnuzwi na livok, Siktui le limnga; Rwngnuzwi na khawng ar, Siktui le Kuong-ai; Rwngnuzwi, Rwngnu, Salisa rwngnu.

ENGLISH

Decades and decades back there lived a handsome young man called Chongpui Lal Hrangkhaw and a beautiful young girl named Shokzwi Rwnghrangkhaw, who fall in love with each other and decided for marriage. They made an oath never to part each other as long as the live. But when parents of both come to knew, they were not allowed for marriage. They waited for many years but found no way for marriage, instead they were forced to forget each other. At last founding no way for marriage, they decided to commit suicide for good by jumping into deep water from a high stiff hill. Standing at a stiff cliff they decided to jump together into the water, the girl drowned and died. but the boy caught hold of a plant and escaped death. In his grief of losing his beloved, this song has been composed..

Notes :

Rwngnu : name of a maid.

Kadiba : Ever beloved.

Khumlan : Dwelling Place.

Khamlu : Stone pillow.

Salisa : Ever beautiful lad.

awnarai : Name of village.

Puksap : Hollow river side stone.

Bawmpuon : A cloth to cover lower part of the body for girl.

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Muiolkhaw : Village hills,
Platains and plants etc.

Silpuon : Cloths.

Swrmwi : Fire

Livok : River reserves like

Limnga : Fish

Kuong-ai : Prawn

Changna : Banana leaves,
leaves etc.

Sumphai : fog & mist.

Dumde : Fire fly.

Siktui : Water.

Khawng-ar : Cock.

BAWNGMAWI NU

Bawngmawinu zwi, Bawngmawinu, Salungdizwi Bawngmawinu;

Changai-liman se Karin, Korpui tangsu na lwi um;

Vaipui tangsu na lwi u. Bawngmawinu zwi, Bawngmawinu.

Sarai vaki het wi kan, Swrsang laitu uonchwi kan,

Vaipa tangsul na lwi um, Bawngmawinu zwi, Bawngmawinu.

Bawngmawinu zwi, Bawngmawinu, Salungdizwi Bawngmawinu;

Nuktwng betlam parchwi kan, Matwng betlam parchwi kan,

Nuktwng tawlsam kur vwi kan, Bawngmawinu

zwiBawngmawinu.

Bawngmawinu zwi, bawngmawinu, Salungdizwi Bawngmawinu;

Changban kurvwi zisuonin, Phwiphung mawlte zaisuonin.

Bawngmawinu zwi Bawngmawinu.

Bawngmawinu zwi, bawngmawinu, Salungdizwi Bawngmawinu;

Ratha tuithwi namangna, korpui kola va kep raw;

Mairaw kawtkhar na mangna, Mawluva kawtkhar vamang raw;

Vaipa tuili lut naw raw, Bwnwndia nang man val.

Bawngmawinu zwi, Bawngmawinu.

By : Mawnaitangkia.

Folk Lores & Tales

Summary

Long, long ago there lived a family in the jhum field with children. They lived a happy life. The wife was exceptionally beautiful lady with a feeding baby. One day husband went to the river side for fishing, in his absence the king tax collectors went to collect their house tax. In the absence of her husband "Bawngmawinu" left her child, fled away following "Binandia"(King's revenue collectors). They have nice paddy in their jhum field, flowering, Birds sings sweet songs for wel-coming the paddy in their jhum field. But the child in the hut cries for want of mother's milk. Father returns home with plenty of fishes, heard his baby's crying and found a lone, knowing not where her mother has left leaving her lovely baby.

Husband, no more hope of getting her back sang a meloncoly song in remembrance of his beloved wife. In the jhum tong, we used bamboo vessels, bamboo windows, bamboo doors; there you use silver vessels, pitchers, windows, doors etc. decorated. May you live long sweet life.

Notes.

Bawngmawinu : name of beautiful mother with a feeding baby.

Salungdi : Hearty beloveth.

Cang-ai : Crab.

Liman : Fishing

Tangsul : Ran after.

Vaipui : Palin people.

Sarai : Rice flowering.

Vaki : Parrots paddy eaters birds. Het-wi: Sound of sweets songs of birds.

Swrsanglaitui : Mother's milk.

Uonchwi : Stock of mother's milk.

Nuktwng betlam : Flowers in the back hair knot.

Nuktwngtolsam : Back hair knot.

Parchwi kan : Flowers in the back hair knot of women head.

Changban : Hands.

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Matwng tolsam : Ornaments worn in the ear facing front side.

Kurvwi : A big hair knot that bends downward. Zaisuonin : Legs walk in progress.

Rathatuithwi : Long knot of bamboo vessels for carrying water and stock.

Kola : Pitcher .

kep : Carrying pitchers between left hand side breast or right hand side breast

while carrying water.

Mairaw : Bamboo (muli)

Mawlva : Wood or Iron furnitures, modern

Tuili : Reservoir-like water. Awldak madu : Necklace.

Chulnwi : Hair on the head thick and lengthy.

Bwnwndia : Volunteers of king.

Manval : May catch / Possible catching.

ZAR ZWI

Zarzwi's father : Sumnwisai Hrangkhawl

„ Mother : Sumnwidhwn Hrangkhawl

„ Elder brother : Hrangcchuon Lal Hrangkhawl

„ Wife : Khawchungzuornu Hrangkhawl

„ Girl friend : Miss. Lal Ning Hrangkhawl & Miss. Lal Voi Hrangkhawl.

Zarzwi thangkhwaw thuma le enrwi, Zarzwi thangkhwaw a chum le ni, ni;

Lal Voi le Lal Ning phwiphung, Chengrakal mang rang;

Changban tukban mang rang, A bwi le bwi ngan;

Lalmvoi le Lal ning, Zarzo le Ningzu; Khaiman a sarang, buomzol le khawnguor;

Tansamin la nwi rang, a bwi le bwi ngan;

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Khurzol le livok tansam le nwi rang, Patwr a ram rwt, Bangai rum tang;

Nutwr a ram rwt, khawlwanna rum tang; Ngainu nagi ram rw, khaw ram le leng ui.

Rumman a zwining, Zarzwi a chunnu, Khaw ramma a thaw va, Khukman a zwining;

Zarzwi a tonlai ral, ngam a rong thwi.

Thwmthaw raswkna a nupui ngai le a I dinu ngai

Zarzwi nuthai, Kadiba khal-eng, A le en raw, Lal Voi le La Ning;

Kadiba kawldum, la kai le sorang, A kai le ten raw, Lal Voi le Lal Ning;

Kadiba kawlvom, lakai le sorang.

A TENTAI

Zarzwi a tha thang thu chu muolkaw,

Twimwi ka rel pup ka ning le dopu..

Note.

Phwiphung : Legs.

Changban : Hands.

Tukban : A single railing wood bridge put for crossing river, each side fixed a post and a bamboo tied through the length of the rail for supporting while passing through the river.

Zarzo le Ningzu : His girl friends. Sarang or bawkra : To place.

Buomzol : A basket to keep han.

Khurzol(rakul) : Four side fencing wall.

Patwr(Pasal puveng) : Elderly man.

Bangai rumtang : Name of a place her girl friend had sent him, Zarzwi.

Nutwr : Elderly woman. Khawrama leng Ui : Left village, lonely pacing (Apa ra an irkhenna) dog back and forth. Thaw va : Charged and won. Rongthwi(Pa rawlpa) : Born brother.

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Khaidwbw : Stretched. Kawl : Side edge. Eng : Yellow .

Dum : Blue. Sorang : Stretching reach.

Vom : Black. Tentai : Murmuring blames .

A thang : Spread fane. Twimwi : Lovely beautiful girl.

Rel : A house basket for keeping valuable ornaments and belongings used as modern box or trunk in those days.

The last sentences of the song expressed and compared with inside corner basket(rel) more valuable than him, (ka inkil rel chekpa le ra ang khai mak che khai)

MAWNAI TANGKIA

Chorus:

A ni, a ni lwi chuon ngai mawnaittangkia ma nan mu.....

Kan mu te kan mu tang chwi kan, muolsip muolsap a lim ta..

A thum, a thum lwi chhuon ngai, Mawnaitangkia ma nan mu

Ka mu te kjan mu ril thwi mung muolsip muolsap al lim ta

Notes:

A ni : Two

Lwi : Jhum field.

Chawn : Weeding.
handsome young man.

Mawnaitangkia : A

Mu : See

Dandrai : Ladder, a frame
with a flight of

steps for climbing.

Kan mu : We see.

Tangchwi : Go forth slowly and
comfortably.

Ril thwi mung : We can not tell . Muol : Hill/ Mountain.

Sip : Hill top or top of Mountain. Sap : Here the word used
for "many".

Lim / Lwm : Crossed already. A thum : Three. Muol sip
muolsap a lwm ta : Has already cross over several hills /
mountains.

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TALES

MAWNAITANGKIA:

Once upon a time there lived a widow with two daughters. She lived in the heart of the forest in a bamboo tong raised high floor. Husband died at the very young age of their daughters. Family livelihood depended on jhum cultivation from time of her husband. Though daughters are very young to take care by themselves mother could not care them as needed to take care due to poverty. She was the only person to feed, take care and brought them up with sincere hardship care, every day she goes to work in the jhum field, living her two young daughters alone in the bamboo heart. To climb up and down the tong raised high floor they have a ladder with which they climb-up and get down. After climbing up, they used to take up the ladder on, again put it down when to climb down from the tong and again took up back after climbing down from the tong raised high floor. Mother always instructs her two daughters not to let down the frame with flight step to any unknown person. When mother come back from work called to stretch down the ladder, after climbing up in the tong, lift up back again and put down on the floor.

A wretch old woman was there who always disturbed young girls in the absence of mother. After mother left daughters she would go to them called gently, requested to led down ladder to her. Children would never respond her sweet call. She tried best after days and months after but failed. Till then she never cease to try. As days and months passed by two daughters grew up, they got a boy friend named "MONAITANGKIA" he used to visit them occasionally. Whenever he visits, called them for the ladder, the two girls knowing his voice would let down the ladder for him to climb up. Then they would take back again and put in on the high raised tong floor. He used to spend some time with them and go away before their mother's return. They used to give ladder to their mother and boy friend but none other else. Later

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ugly wretch woman come to know that girls have got a boy friend to which they led the tong ladder to climb up and down. So she frequently visited two sisters, called them using sweet voice even pretended as voice of their boy friend "MONAITANGKIA". One day she called them changing her voice, younger sister suddenly response her, they were compelled to let down the ladder. When she climb up the tong, the two sisters saw her ugly appearance which they greatly feared. To hide their extreme fear they even covered their faces and heads with cloths. The ugly wretch frighten them more and more using harsh words. On the other hand "MONAITANGKIA" come to visit, called them, could not respond due to fear of an ugly wretch who told them not to respond even to have no sound. The boy knew that they are in the inn, waiting their reply called them repeatedly. The wretch even told them not to respond their mother whenever she comes back from work.

Monaitangkia become tired of waiting respond from his girl friends, till then he patiently stay expecting. Lastly left them very dishearten. When their mother came back from jhum field long after day work, absorbed by the sun heat. She called her daughters for letting down the ladder step. Daughters could not reply due to extreme fear. Mother expecting them to be sound sleeps clean below and surrounding tong as she stay and waits, shouted them several times but no responds. Staying on the tong raised bed two young sisters covering face and head with cloths due to utmost fear thinking the way how to kill wild wretch before she could harm them. On the other hand she never ceased to frighten them, none would know them, and she could do as she wishes. Old ugly witch cleaved relationship between their boy friend and mother. Boy friend Monaitangkia anoyed for long stay left them with word of cursed, and sign of unhappiness using evil words upon them, "they were never to live here on earth, but die". He is going a far away to a distance from them. The two sister ceased proposal for killing old ugly witch woman. Finally and

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suddenly come out of their hiding, attacked together the witch having full confident for well successes of the plan. Really succeeded, it was strange that the witch could not have time to protect herself from them. She drew her last bread on high raised tong. Rough and threatening words used by her felt upon her. The two helpless sisters being back to normal sense realized the boy friend and their mother's called of the day. They were eagerly waiting night-break to see and meet their beloved mother and boy friend Monaitangkia by next day. Early in the morning helping one another stretches the ladder climb down from high raised tong. Started searching for beloved mother and boy friend all surrounding found none of them but a beautiful sign left by boy friend Monaitangkia. In haste two sisters beholding on the sign come to knew that their boy friend was much dishearten for not getting any response. They would see him no more in life here on earth, but cursed be upon two sisters till the end of life. They felt themselves much unfortunate being separated from Monaitangkia.

In grief and hardship two lovely sisters made search out for their beloved longing mother and boy friend. Walking around the jhum field, shouted loudly for their mother but no where they found. They were weary walking along the jhum field and road away from their jhum field, Late in the next morning they have seen two persons weeding in the jhum, who were far away from the road. Even so tried shouted jhum weeders and asked whether they have seen a boy passing through this way. Te weeders shouted in reply that they have seen him long hours back, he might have passed several high hills. Continue search covering up and down several high hills and mountains they saw three persons who were weeding jhum, tiresome and weary two sisters shouted them asked whether they have seen Monaitangkia passing through the way. The weeders uttered with loud answered, they have seen him hours back in the mid noon, but now he might have covered up several up and down hills and mountains. Taking shorn rest started their

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journey long the road. From top of a hill viewed around several high hills, with desire to see the boy friend and unexpectedly seen Monaitangkia at a glance from a distance. Immediately they continued to perused, soon rain started. It then becomes heavier and heavier, the two sisters never stopped to walk. Due to heavy rain Monaitangkia was compelled to take shelter in a jhum hut.

The two sisters continue to walk in the heavy rain caused extreme tired and weary. Much tired and weary younger sister made a request for rest in any jhum hut, but older responses her to march on for they would soon meet their boy friend Monaitangkia. Soon after distance down the hill walk they reach a river which has been already flooded. The swift river flooded obstruct them continue their journey. Finally found a bridge over the river. Younger sister walk on the bridge crossing the river safely. Elder tires to walk next, after steps walk on the wooded bridge produced breaking sound, she was afraid, refused to cross the river through the bridge. Younger make a requested to her sister saying both would cross the flooded river bridge together holding each other hand in hand. Expected her younger back to her sister, knowing no other alternative both hold each other hand in hand walk on the wooded bridge. The wooded bridge break down when they were in the middle, both of them fell down into the deep swift current of the flooding river, drawn and died there. After dead both sisters spirits were converted into beautiful butterfly, flying around the boy friend. The two butterflies flying round him again and again got him irritated and killed them both. Butterflies spirits were both converted and born as spices. Younger sister was converted into white spices where as elder sister into red spices. The red spices expected that she was much prettier than white. The red spices often look down herself where as younger (White) always straiten.

The cursed made by their boyfriend Monaitangkia were thus fulfilled.

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ZAMDAI LE ZAMTRET

Once upon a time there lived two brothers, who were called Zamdai and Zamtret. Older named Zamdai and younger called Zamtret. Both brothers had married. Zamtret built a new house and moved out to ancestral house. Zamdai built his house without leaking all over the roof where as his brother Zamtret house was full of leakage through all roof. His younger brother Zamtret one day visited his brother at his residence, found well built roofing without leakage any where all over the roof. Seeing a good house with well roofing without leaking Zamtret was envy of his brother. Being jealous of his brother well built house, Zamtret made proposal of house exchange between two brothers. But Zamdai refused his brother's proposal of house exchange because the house was full of leakage in the roof. His younger brother Zamtret tricked him that through those holes of the roof stars in the sky can be seen and counted every night. With tricking point of seeing and counting stars in the sky every night through the house roof holes Zamdai agree proposal of house exchange. Now, Zamdai come to stay in a new house which is full of holes on the roof which was built by his younger brother Zamtret. As days and night passed he was really happy enjoying his new house. One night when he was lying on his bed looking upward through the holes of roof, there was sudden down pour from above which drenched whole house materials than only Zamdai come to realized his brother's trick, still then he repaired by himself the entire house roofing.

ZAMDAI LE ZAMTRET SWLVUL

There lived two brothers Zamdai and Zamtret who had a share Mithun. Their Mithun was not possible to divide among them, thus they both propose and decided to share it jointly. Both brothers agree that one should have tail while other will have the head. Accordingly Zamdai agreed to have tail and his brother Zamtret the head. Every morning Zamtret ask his brother Zamdai

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to clean the night excrements that come out from his share. Zamtret being very clever asked his brother that he might have already been very tired of the job of cleaning the excreta of the mithun so if he wish they can exchange as he knew that the mithun is pragnent and soon going to give birth to a calf. Zamdai immediately proposed his brother for exchange of their share. Zamtret accepted the proposal. Now Zamdai share become head and Zamtret tail. Again every day Zamtret would ask his brother Zamdai to bring fodder for the mouth portion being his share. In course of time, the Mithun gave a calf birth and Zamtret now claimed it for himself, which Zamdai protested.

CHEMSAWRMONPA (DOE SHARPENNER)

Once upon a time there lived a certain man called "Chemsawrmonpa" who was sharpening his dao on a sharpening stone on the bank of a river. As he was sitting and sharpening his dao on the bank of the river, suddenly a lobster came and pinched one of his testicles. Due to sever pain the man was infuriated and in his anger cut a bent bamboo, the bamboo felling down which in turn hit a climbing plant called Hodgsonita hetroclita. The big heavy fruit of plant falling down hit on the body of a pregnant deer, the pregnant deer furiously running trembled on the feathers of a fowl, in turn the wild fowl in furry destroyed and scattered ants' nest, the ants got fury again and nipped the testicles of wild oar, who suddenly got angry and uprooted a plantain tree which disturbed a peaceful bat having its daily brief sleep, that the bat in turn got fury and entered into the ear of an elephant, the elephant got puzzled and start running in fury trampled down the house of a poor old woman, as a result of her fury she got out from her house in desperation. She got up and went to a village river source and passed her excrement there, the villager in term search for the person, and learned that it was done by an old woman and in turn charged the poor woman demanding her punishment and imposed fine for scattering her

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excrement at the village river source. The villagers asked her reason why she had polluted the village river water, in her reply she told them that the elephant in fury come to and trampled down her house, they went to the elephant and enquired the reason why he had trampled poor old woman house, the elephant answered them that the bat had entered his ear, in furriness running unknowingly he trampled, they the went to the bat and asked why he had entered in to ear of an elephant, in response the bat argue them that the wild boar in his fury disturbed uprooting the tree where he was he was snoozing daily, asking again to a bear, he blamed to an ant, that he did it due to an ant nipped of his testicles, when the judge asked an ant, response received was that wild fowl had destroyed and scattered their nest, again the wild fowl replied them that she had done because the pregnant deer had trampled on her feather as a result of her fury, again the pregnant deer put blame to on the creeper fruit ... falling hit on her body which had caused her fury for trample, charging the creeper plant blamed the bamboo again, the bamboo in replied again put blame to the doe sharpener man on the bank of a river "Chemsawrmonpa" in inquiry Chemsawrmonpa replied and told them that he had done that due to serious angriness. While he was sharpening his blunt doe on the river side harming none other else, suddenly and unexpectedly a lobster had come from water who had badly pinched one of his testicles, as he was quietly sitting and sharpening his doe on a stone at the river bank. The villagers called a lobster and asked the reason why he had pinched "Chemsawrmonpa's testicles. The judge founded that the lobster was wrong, he quietly admitted of his wrong doings. Then lobster with folded head pleaded for mercy saying ... chir-ir, chir-ir, chir-ir, if you catch and throw me in fire for burning I will turn in red and happy, and if you put me back again into the water I will turn pale and be sad, which was a very tricky appeal.

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After that the villagers did not burn the lobster as he had told them, but put him back into water, become pale where he managed to escape. When the villagers saw him swimming in water, they chased him to kill carrying Nathiwl stick (zingiberaceae). The lobster seeing Nathiwl stick cursed the stick, saying, "curse be upon you for trying to kill me ... Let your end come, life before you mature you seeds". Due to curse of lobster, Nathiwl died before its seeds are matured.

KHAWRIPA (THE DEMON)

Once upon a time there lived a woman with her two splinter daughters after the dead of her husband. Her daughters name was "SWRMANZIK and SWRMANSWK". They lived in their jhum hut, built raised high floor from the ground due to fear of witch of those days. A ladder was used for climbing up and down from the tong high raised floor. Every morning mother used to got down from the tong for her jhum field work in order to collect corn. Whenever she goes down from the tong the led down the step and took up again after she got down. At noon after jhum field work when she comes back called her daughters for lowering the ladder for her. While climbing up the ladder up the ladder is lift up again. They never lowered the ladder for unwanted visitors. In the absence of their mother a young man used to visit them to whom they wel-come. On the other hand a poor wretch young man too was very busy trying to climb up in the tong, but they never give him opportunity, because they recognized his voice. There is neighbor tong near by their jhum field the place where very old woman lives. The hungry poor witch man entered her house, he directly expressed that he wanted to eat her flesh. The old woman told him that she has been very old, her flesh and skin has been dried up and become tasteless, but her neighbors, the two sisters' meat would be softer and sweeter. So he left her untouched thereby she could over come. He again and again went to young splinters hut called them to lower down the ladder for

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him, but no response was given to him from the above. So the wretch young man again back to old poor woman, after several times of efforts to eat her flesh intentionally the woman having no alternative escape she advised him to go back again to their tong, to search spittle of their chewed battle nut under the tong and licked it when he found. Then his voice will immediately change like their mother's voice and he will be able to make exactly resembled to make as their mother's voice. The wretch in haste went at once to search out their spittle and found luckily the same and licked it. Licking it suddenly he could produced his voice exactly as the two young splinters mother. With his resemblance voice he called two daughters to lower down the ladder, in haste coming out from the tong the ladder was lower down thinking that their mother has come back from her jhum field work. He immediately catches the ladder and climbed up in the hut. He took back the ladder by himself and put in on the tong floor. On the other side two sisters seeing him feel terrible fear of him as they recognized him. They covered their heads with cloths on the bed due to out most fear. Where as the young hungry witch think that he is succeed in his plan.

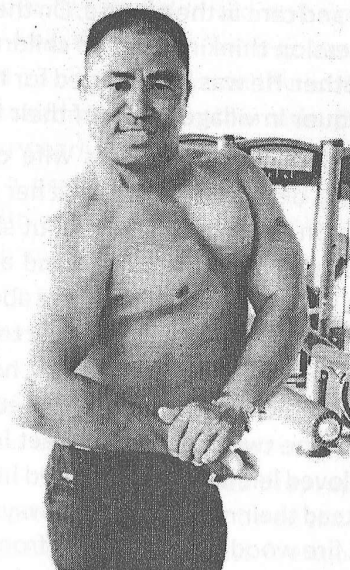
When at noon their mother comes back from harvesting jhum field work called them to lower down the ladder, but the witch being inside asked them not to response or lower down the ladder for her, other wise he will eat them up. Despite their willingness they gave no response for their beloved tired mother who has been watching in front of their hut. She again and again called them by their names, in spite of hearing and knowing their beloved mother's voice, they could not give the ladder because the wretch warned not to response her. Sitting and waiting sorrowfully in the sun heat she gradually become hungry and thirsty. In the late after noon their be love boy friend come to visit them, who called them to lower down the ladder for him, but as the witch being inside the hut threaten them not to

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respond other wise he will eat them up. Waiting them their response he called them again and again from the hot sun heat out side with much hesitation the two tried to response, but n he gave them no opportunity. Since there is no response from the hut the lovely young friend become dishearten and left them with a word of curse that the two sisters were pretending deaf. When at night the two sisters make fire at "Ratap" (fire place) arrange a lungthu for boiling water, on the other side of their bamboo floor make hole for dropping the hungry witch at night. With full of excitement the young wretch asked them what were grand daughters were doing by producing sweet sounds. In response they replied him that they were cutting "Salu" (animal head) which was brought by their grand father. He was so pleased to hear them and wish with sweet word 'what's good news' "I expect we certainly enjoy till next morning". He again heard boiling sound of water and enquired them again, saying what were they doing?. The two sisters replied him that they cook animal's head which was brought by their by their grandfather. The witch was overjoyed to know this and said, 'It would be delicious food for the next morning'. The two sisters making everything in order left the place for bed room for night rest. The elder sister arranged bed for sleep. Each one in pretending said to the witch they wanted to sleep beside him. He was so thrilled tom hear them, hopping to eat their flesh by accepting their request. When they slept they the two sisters said to him they wanted to keep space for their boy friend and asked him to move a little further, obeying them and he moved further and ascertain them whether space was sufficient for him to sleep, yet with soft and sweet voice they told him a little further more till he fell down through the cut hole for the purpose. As soon as he feel down the two sisters took hot boiled water and poured upon his body, till the witch dies accordingly he drew his last breadth here. They then become free, come down from the high raised tong floor and then soon after incident they search for their mother and boy friend...

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VAPAWLPA



Mr. Michael Hrangkhawl was born in a remote village whose pen and pencil wer paddy field and jhum field. He had great zeal for successes in life and won victory "Tripura Kumar-1993" and Tripura Shree 1994.

Long time ago there lived a certain man who lived with his two children after dead his wife. The elder one was a boy and younger was a girl. Their mother died when they were very young. Father was a high priest, and being high priest he hardly found time to stay at home. He has to go in to villages to perform sacrifices. Knowing need for care for his children he married again second time. But his wife could not take care of his children due to much laziness. She would always asked children to collect fire wood, fetch water, in spite of that she would severely scold them and mur-mur, saying to them that they were very late, spent much

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time from bringing fire wood and water. The two children were deprived of love and care in their house. On the other hand father was under impression thinking that his children were well-cared by their step mother. He was less worried for them, he remained intoxicated by liquor in *villages most of their times*.

Whenever he comes home his wife complains that his children are unruly, disobedience, even hit her during his absence. She would sleep on bamboo splits without shirt on her back to get mark from it and to shoe her husband as if it was true. He was surprised to hear and could not believe about the complaints. She even told him that such would cause her to death in his absent soon. Several times unceasing complaints, he called his be love children and asked them with soft and sweet voice whether her reports are true. The two children in sweet love for their father and longing be loved left mother answered him they never done such things, instead their mother would always scold them, forced them to collect fire wood, fetched water from far away and beat them, gave them the burned rice from the bottom of pot to eat. She used to sleep on the split bamboo naked on her back when she noticed that father was coming, pretending that she was beaten up by the children. Father unknowingly scolds them without reason, but he loves at heart saying 'why they tell lie?' They replied him the facts. At last father was convinced by their words and kept quite.

The high priest again left home for villages to offer sacrifices. In his absences she again become very harsh and beaten them severely, compelled them to work hard without food whole day, she complaint that their father had rebuked her for them only. When she notice that their father was coming back home she acted as before, keep a stick beside her, kept her hair uncombed, torn her shirt and cloths, show him when he come at home. She shouted that she would not stayed at home any more in this house, because the priest did not believe her words. She

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arranged her dresses and bags is she was about to live the house and divorce him, but her husband did not agree for divorce because he loves her, the priest having no alternative he promised her to kill own his children on the next in deep heart grief for love of his children on the other side. Early in the next day he woke up very early in the morning cooked food, make food for lunch in a great distressed heart even though he wrapped with plantain leaves. When his children woke up he asked them to wash and have their breakfast and got ready for hunting into the forest.

The priest children were glad to hear their father. They started their journey taking their beloved hunting dog which the children could not leave. Reaching some distance father would asked them 'have you ever come to this place my children?' yes, we came here to collect fire wood replied they replied him. They proceeded further and asked the same, three times they replied him, "yes" dad we have came to collect fire wood here many times. After walking some more into the forest and asked them again, my children have you ever come to this place? No, father we have never come to this place replied his beloved children. He told his children, tired and weary, "let us rest here you are tired and hungry". While taking rest father made a temporary leafy tong for them. Took their lunch and rest. There they slept in a tong; children being very tired have deep sleep. As his children were in sound sleep the father with tears of eyes searched jungle creeper tied the hunting dog beside them, before he left them he kissed one after another again and again full broken and heavy heart. Leaving his children there he went back home pale and faint heart, when reaching home in deep moved heart he told his wife saying that he had killed his two children in the jungle. She was thrill to heart this. Every work she does now joyfully in cleaning house, washing cloths and body properly. She lived a happy life with her husband.

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After sound sleep the two children woke up and search their father shouted here and there but no more, seeing their love dog they come to know that father must had left them there alone. Loss their dog and walked back to home following after their love hunting dog in the dark night. Reaching home they stay spent the night out side embracing each other in a great distressed, remembering and longing their passed mother on the other hand willing to meet beloved father at home. Unexpectedly, in the morning the mother had seen first the same children returning home long with their hunting dog by the side of their house. Immediately she run into the bed room, rubbed her comb hair, slapped herself cried and bitterly wildly. The priest hearing her cry from the river bath place rushed home quickly to know the reason for such a wild hot sound. Entering in the inn asked her reason of wild crying in a loud voice. Mother in replied said to him, seeing two lost children coming back from deep jungle run to wel-come, embracing, they are in anger beat her severely, even spoil her well comb hair. She said to him that he has taken the children in the jungle and killed, but not at all. His lying was soon revealed. Weeping in anger took some of his belongings from her zapa(basket) arrange them for carrying. Tricking her husband, she folded her luggage as if is supposed to divorce him, by preparing to go back to her own parents'. Torturing such extreme harassments she would not be able to live with them. The priest seeing and hearing such have got no alternative word to exhort, sworn her that he would surely kill his children. The two children in trembling in fear were quite still on the other side. The boy from the other side heard of parents conversation and father's plan for them.

The boy was intellectually quick and keen, thinking over to survive their lives. In great distressed, heart feel and full of tears in the eyes, but control himself to satisfy his sister, lastly he got an idea, took a doe, make a thwibiwl (bamboo vessel) secretly

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filled it fully with dry sand, make it ready to carry whenever they are taken into the jungle. By the next day father woke up very early in the morning, set fire, cook food for breakfast and lunch to carry with them for his two dear children, he wrapped food for their lunch using plantain leaves unceasing mind for his love for them but compelled him to do with out failed. In the morning when children woke up from sleep, father gently asks them to wash face and to have breakfast which he had made ready for them. Lovely daughter in distress asked him what or where shall they do during day. Father, dishearten trying to pleased them and told them that they are going again for hunting, he swore not miss them for back home. The two children in great distressed have breakfast with father with out a word. Soon after the breakfast the priest and his children started their journey for jungle. Son secretly took his prepared sand bamboo vessel. From starting of their journey to the end he quite and secretly spread dry sand to know the way. Covering far away into the jungle father asked them whether they know the place. Daughter in sorrow was quite and still, son replied him that they never come to the place, they did not know. Walking further he again asked them whether they are tired, son response him, daddy! we are so tired now due to long, long distance walk up and down the hill. He told them that they would shortly rest finding suitable place. Soon after a short walk got a suitable place for rest, father cleaned, told his children to take rest. Collecting leaves he made shed for them. Eat their lunch at late noon. After lunch the priest let them sleep, but daughter in sorrow said that she would not sleep if he doesn't with them. Both in grief said to father as soon as they have deep sound sleep he would leave them there alone in the jungle. Father in heart grief assured them that he would not to leave them alone. Sleep with them. He pretended as if he is first in deep sound sleep. Being over tired could not long both of them, daughter first has sound, and the boy later, but both have very deep sound sleeps where as the father does not.

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When father noticed that they are in deep sound sleep woke up, make ready to leave them alone there in the heart of jungle. Before leaving in heavy heart he looked them again and again kissed them repeatedly one after another, tears from the eyes drop down. Taking back their hunting leave the place, look back again and again until he disappears from his eye sight. He back by other way, after some distance walk he killed their love hunting dog. Collect the blood of their hunting dog in a bamboo vessel to take home to show his wife. When he reached home he was very tired of walking, but no responses from his wife showing him her grief without sign of welcome her husband. He asked the reason of her sorrow. He sows his wife the blood he had collected in a bamboo vessel to remove her doubt, told her that is the blood of his son and daughter. Now looking and hearing her husband she was glad to know. Even immediately ran to the bed-room, change her dresses, comb her hair, clean house whole belongings and arranged him dinner. She sows her smiling appearance and over joy. At about sun down younger sister woke up from deep sorrowful sleep. Looking around she found no more their daddy. She awakens her brother in sorrow and said, wake up, weak up brother, our father is no more here he has left us again. He woke up as she asked, looking his beloved sister in grief feel deep moved. They searched their hunting love dog, called him here and there but found no where else. Both search all surroundings, walking a short distance they found blood upon dry fallen leaves on the ground. They come to know that they will not find more their love hunting dog because father had killed him. The in pity embraced his sister hold her hand and started walking back together, by searching his scattered dry sand in full tears through entire journey. Following his throw sand along the way reached home again at night in trembling heart. They spent the night without food though thirst and hungry in tired and weary. The children were first seen by their mother who were coming back home. She acted more badly than before. Extreme

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tired and sorrow they slept quietly in great distressed due to mother's treatment. The priest though he come to know spoke not a word. Early in the morning the priest did the same thing as before. Rising up from sleep set fire, cook food for breakfast and lunch. When children woke up asked them to wash and get ready for breakfast. The boy knowing father's plan, he secretly took a bamboo vessel filled more dry sand than before. Father set for breakfast with his children, prepared for lunch to carry with them wrapping with plantain leaves.

After every arrangement father called his son and daughter told them to follow him. Both the boy and the girl in great dishearten knowing father's plan but never open for a word. They sincerely started their journey as asked by the father for jungle again. Son took secretly his prepared dry sand bamboo vessel. He scattered the dry sand again through the entire journey. When they reach hours' journey in the jungle rain started in the afternoon. All his scattered sand through all roads is carried away by rain water which could be seen more. Tire and weary, grief and painful heart the two children were silent but followed beloved father sincerely. Children were totally in this jungle. In heart of the forest father collected plantain leaves to make shed for rest while two of them wait. On completion of shed using leaves he called them and offered them lunch at late noon. Three of them had meal had together in grief but none of them expressed the matter. The children in great dishearten though knowing the result to be not open a word out of their mouth. After lunch both had sleep with father though in full of doubt. In the mid of deep sleep father silently woke up in grief for love for his two innocent children in unseen pain in heart, he kissed them again and again one after another with full of tears in his eyes before he left them alone in the heart of jungle. While embracing them he suddenly recollect his passed away wife long before. The situation and condition compelled him to act as this though

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painful in heart, he left them alone in the jungle. Looking back again and again in tears of eyes till his eye reached. The boy now woke up from sorrowful tiredness sleep, open his eyes found a more dear father but has already left them alone. His sister shortly woke up start talking to her brother in deep moved with full of tears in her eyes. Both children knew that they have no way to reach home by this time. Both sorrowfully weeping embraced each other, cried shouting for longing long passed away beloved mother, daddy and hunting dog. The two children knowing that they are completely innocent for driven away from home due to refusal to consider by their stepmother. In the mid of deep distressed cry the boy heard echoing sound of great hornbill "kok kok kuvang, kok kok kuvang" from a far place with which he exhort his tenderly love sister.

The elder tried his best to console his sister saying, my beloved, don't cry more and worry about for I have heard human voice at a great distance, it might be our father's voice. Presuming their father's voice they preceded to wards the sound through thick forest in the dark night. In unceasing deep weep walk on and on to meet the sound but found none else instead thick forest through entire journey. Though in extreme tired and weary continue walking reached a big tree full of branches and leaves where they could pass any more due to over tired and weary. In great deep weep hold one another body sited and sleep under the bush, full of thirst and hungry, wait the night break, hold there, elder had strange dream or like a vision, that their left father had come back and said to him, "My son, dear son, tomorrow at day break as soon as you got up, climb up this tree beside you, on its trunk there is a hollow you will find two eggs of great hornbill will be there, get it and eat one and another one to your sister to eat, but remember that as soon as you eat of it you will feel severed itching on your body. When itching started do not scratched, be ensure one another with you sister not to scratch

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because itching will produced like feathers, beak and legs of great hornbill". The boy did as he was told in a vision, found eggs, took and eats and gave to his sister; eat one each ensuring one another as instructed. Eating started itching, brother withstands and controlled himself but sister could not do so, scratched itching pulled all feathers. The boy withstanding did not scratched them, produced all feathers as a Great hornbill. Now they are having different body. Brother before completely turned as a Great hornbill told everything said, what I do you will have to follow, I will not be able to speak longer for my throat is stammering, but remember when I flew over you and seeing my shadow, come and follow me. Soon after he spoke to her, they could no longer talked one another, facing each other with full of tears in the eyes departed one another for a time. He has soon habituated on fruits, but never forgets his sister, brought fruits and gave her to eat, she did not relish on fruits. Whenever they are in great distance he shouts in a loud sound, 'kok, kok kuvang, kok, kok kuvang'. Hearing the sound she knew that where her brother has gone for food. He feed her as much as he could. One day her brother, the man great hornbill come to knew that she did not relish on fruits, he went to search cook food some where else. At a distance fly found a couple in the jhum field, who keep their lunch at the jhum hut. In the absence of the couple he stole the lunch food wrapped with plantain leaves gave his sister to eat. As days passed by he continues to do the same. One day while he was sitting on a branch of a tree, he heard talked of couple said, 'how lucky we will be if God give un un-wanted of others for adoption'. They have same discussion many times. The man great horn bill heard words of couple. Engaging to spy who had stolen the food from the hut, lastly the owner found the great hornbill coming out from the jhum hut which standing nearby. One day the great horn bill heard couple realized the conversation of the couple and said to his sister, my be love sister 'you do one thing, I will take them to you in the mid noon at lunch time, suddenly you get in to the

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hut, wish them saying, parents how do you do, do to your daughter as you like'. Making sure of one another, he carried his sister by the next days. In sweet love they joyfully went exactly at their noon lunch hour, from fringe of the jhum he let her see the jhum heart. He told her to walk towards the tong while he rest on the branch of a tree in the jhum field. As soon as she reached in the jhum hut suddenly entered in to it said, "Parents how do you do? Do to your daughter as you wish". She bowed down to them. Then the couple asked her, "Are you wretch or a bad visitor?" She lovely and humbly narrated everything what has happen to them with her beloved brother. After hearing everything couple asked her where her brother is now, requested her to call her brother to inn and have lunch with them. She called her brother the man great hornbill, hearing sister called he flew down and rest on the railed of the hut, ate food with them. The man great hornbill knew all the conversation but could not speak to them. The couple took her home, adopt her daughter. Till then remember with her brother the man great hornbill and their foster parents well treated them, soon she grew a beautiful girl. Her parents care with love and affection. Both of them passed miserable life children now live a happy life.

The high priest, father of the two children become very poor, living a miserable life with his second wife. Father used to go to villages for paddy on loan. One day the priest came to know the news about a rich man in a village far distance. By the next day the priest went to the rich man in that village. He went to the rich man in the village as he was told by the villagers. He was thinking that he would get something from them. He called them from outside, "unai ngai in am ma nan am?" (hallow brothers is there any one in the house). The girl replied "yes we are here". She then opens the door immediately she recognized that the man is her father, but the priest could not recognize her. She asked him said, grandfather what do you want? The man told

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her said, "I am coming to your house for some paddy on loan, 'Mwitwi' please let me some paddy'. She was so great moved and could not hold back got a wooded seat and said, grand father please sit down here and take rest. The man refused to sit as he knew the mark of respect shown to him; rather he sits on the floor. The girl again makes another request, 'grand father have your sit and rest for sometime. Have your lunch with us and go back'. She pity to her father, her love for him remain constant as before. She cook food for lunch and served her parents and guest. While she served food to them, the girl had in informal childish conversation with their guest and asked him regarding their family condition and said, grandfather do you have wife and children? What makes you lived such a wretch life?" The man replied, I have my first and second wife, due to ill luck my first wife died early then my two children. The girl again enquired and said, are you children boy or girl? I have a boy and a girl, elder is a boy and younger is a girl. Then the girl said, you are very unfortunate as me, grandfather see the same thing has happened to me, now my parents are not real parents. I have got one elder brother with no sister. Our loved mother died when we were very young. My father was a high priest; he got a married a second wife who was atrocious. Mother always treated us extremely cruel, when our father come back home she make severe complaints against us. As a result our father was compelled by her to drop in a deep forest, who left us third time during our deep sleep with my brother. At dark night when I and my brother are following echoing sound of which seems as our father, my brother had seen as a vision. We got two great hornbill eggs in the trunk of a hole of a tree and we ate up one each as instructed in his vision. Soon after that grew feathers and my brother turned into great hornbill a man great hornbill) flying over and over he brought me here to my present foster parents. On hearing the man comes to realize the fact and he was exceedingly filled with great distressed. The guest having his food, she (the girl) made ready load for him, and

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send him off with grains. The man carrying more than his usual load reached home safely, found his wife that she was looking at him with groaning red eyes. The priest was unable to control his anger immediately got his axe and axed his wife to death.

The truth brings prosperity where as cruelty brings pain and sorrow in life.

RULPUIPA

Long, long ago there lived a Priest who was quite old with his two daughters. They lived in an old hut, fully licked when rain comes. Every day father was left behind at home while his two daughters go to their jhum field. The hut was also old and weak that it shakes in the wind, licked through the holes when raining.

One day the two sisters had a talk regarding the old tong, saying one another that their father has grown old enough for construction of hut. Each one said, if there were any one who could build hut for them they are agree to get marriage either man or animal. A time came when elder sister had to declare regarding the matter in sorrow and despair. The declaration was heard by a Python that live near the hut. On that declaration the tong was built by a Python. The next day when they went to the jhum field they found a new tong. Both sisters were quite thrill to see a new well built tong; they found a big Python which came out from a tong. It slowly disappeared into the forest after a few minutes. Now the two sisters come to knew that the tong was built by the Python for them. The elder sister admitted that she has to marry the builder of the tong and accordingly she got marry the Python. The two sisters went to the jhum field daily carrying lunch food. At noon when they come to the tong for food the younger sister would call her brother-in-law as usual saying, "kumwi zwi, kumwi bunek ranging hor, hor," which is to say bother-in-law, brother-in-law come, come to have food. The Python hearing her voice would come near the tong and have

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lunch. Elder sister watch and waits the Python her husband coming to wards the tong. The coming to the tong always rest and have lunch given by the elder sister his wife from her share. The food was brought home in the morning. They brought no food for the Python her husband. Since elder sister got married with the Python without their knowledge of father. After marriage she always gave food to the Python her husband and whole day she would remain her without food. Therefore day after day she grew weak, gradually become thin and lean. Father only come to noticed weakness of his daughter but knowing not the reason. He asked his daughter many times but she would not tell remains quite silent. As times and days passed by the reality come to his knowledge which caused him furious. Enquiring every detail from her younger sister he was certain by the father. One day the old man follows his daughters to the jhum field. In the absence of the elder sister father asked his younger daughter to call the python. As she was asked by the father she was compelled to call the Python her brother-in-law as usual call "kumwi zwi kumwi, bunek rang in hor, hor" even though knew the reason of father's plan for calling. Her brother-in-law hearing her voice come and rest at the same place on the rail. The old man, father of the two sisters seeing the Python comes out with his sharp doe to kill at once. He cuts the Python into several pieces and threw them in to the river stream that was running near by the hut.

When the older sister come and called the serpent her husband for food, but it did not come any more to eat noon food. She felt strange about the matter, since there was no response with the call. She did not know the reason why there was no respond from her husband the python. She felt hearty despair regarding the matter till than she never spoke a ward to her father and sister, but remain quite in deep distressed in heart. Her younger sister knew the reason why elder sister become hearty moved grew weaker thin and lean, but could not avail the matter to her

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sister due to fear of their father. Lastly, elder sister knowing not how and what to be done made a request to younger sister to go out from the tong to have a search for her brother-in-law the Python some where else. Accordingly they went out and search here and there but did not find it any more, any where. They searched day after day elsewhere. One day the two sisters come near the stream, where they found a "Sawlpui par" (khumpui in kokbrok). The Sawlpui flowers were in full bloom, as they have seen, younger sister plucked beautiful new blooms and put in on the knot of her back hair, immediately the Sawlpui flower withered away, she again did the same thing and that too withered as soon as she put on her knot. "How strange" said one another. The elder sister plucked the old ones and put on her hair, but those flowers did not wither. Instead it was glittering brilliantly. She believed that her husband have been there in the stream because the "Sawlpui par" behave such a strange manner. She did not like to live the place for else where, instead remain there and request her younger sister to wait there standing the same place lamenting herself -

'Dear my beloveth wait, Dear my beloveth wait me'

as she sang a song of lamentation repeatedly the water rose higher and higher, the flowers in her hair gets brighter and brighter, and continue to sing the song -

'Take me, take me my dear; Take me, take me with you my dear, my beloveth' the water rose higher and higher as she sang the song until she was completely deep down into the water. But before she was completely drawn into the water she made request to her younger sister with words of love and firm assurance though in great distressed. Right after their separation you are suppose to go to the westward where you would find a big Banyan tree that stand across the road. Finding the Banyan tree you are supposed to climb up the tree taking with you a spinning wheel and to spin on the tree. While sitting on the branch of big the tree you are to spin the wheel and sing a song of lamenting.

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There the king's armies would be going for hunting in the jungle. Then they will hear the sweet alluring voice of your lamentation song and will be attractive for them. The armies hearing sweet melody would feel and precede to wards the voice to see what kind of charming girl you might be. When reached the place and see you they will feel great love to be their queen. The armies of the king will immediately back to report the king what they have heard, seen and felt. The king hearing the report would give an order to take you from the branch of the big Banyan tree to be their queen". As soon as she finished her words from the water, she suddenly was disappeared completely in to water. Younger sister in distressed could see no longer here on earth in life. The elder sister is now carried by stream of water to far away distance unknown places. Lastly she reached upon a grand beautiful building where she met the Python her husband unexpectedly. Hence they met and lived together in the stream for a long life. The stream of water flow passes through bushes of "Sawlpui Par".

Younger sister did as she was told by her elder sister before she was completely sink in to the water. One day the king's soldiers went in to the jungle for hunting. In the heart of the forest they heard sweet voice of song sang by the girl. Hearing the sound of sweet melody they feel the direction to go to wards to the place and see. Knowing side they proceed to the place and seen a big Banyan tree from a far distance. As they approach nearer and nearer hearing attentively sound of sweet song saw a girl sitting on a big Banyan tree branch who was fairly commendable. She was spinning a wheel and singing a song of sweet lonely sad tune. Enquiring her from every side the troops draw back to the palace to report the king how they have heard and what they have seen. The king hearing the report from the armies, immediately gave an order to take her to the place soon. The armies taking an order from the king marched back into the

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jungle to the place where they have seen a lonely pretty girl. On the branch of a big Banyan tree they see the girl in the same manner. The soldiers made a word of request to her, to stop her works, kindly to climb down from the tree saying that she will never get any hurt. She pay sincere attention to their kind request, humbly she got down from the big Banyan tree. Coming down to the ground from up the soldiers asked her who actually she is how and where from she had come to this place. In fear she respectfully told every detail to the armies. The armies hearing from her feel more love and honour. With respect they asked her to follow them to the palace as they were commended by the king to take up to him. She agreed to follow and started to take her safely to the place. From the palace the king was eagerly waiting her to see soon. When they are still far away distance on the way the king have seen his soldiers coming with a beautiful charming girl, he feel great charming. Her way of movement and beauty appearance attract him most, got up from his seat and proceed to walk forward with his courtiers to receive them with warm welcome. As he saw her beauty charm her most which made to marry her. Then she becomes their queen in the kingdom.

The king had another six more queens without children. One day he was told that the youngest of the queen was about to gave a baby, he was exceedingly glad to know. On the other hand other six queens were very sad and plan to kill the baby out of jealousy. One day before the time of delivery she told the king that some of six brothers and sister were in her womb. But during absent of the king from the Palace her time for delivery has come, she gave birth to six sons and a daughter one after another. But all the six queens took away the new born babies and throw them in to the water stream where elder daughter of the old man lived. She received every children of her sister took and look them all with well cared, she brought them up all. When the king came back to the Palace from his walked all those six queens told the

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king regarding the youngest queen's babies born to him which were not human being but only sticks and stones. The elder queens put few sticks and stones besides her bed while she was still unconscious. As the king went to her room he had seen sticks and stones which caused him furious at once. He immediately lower her position and make her a servant. Therefore, innocent queen now lived a very hard and miserable life.

One day when the king was walking on the bank of the stream, unexpectedly he saw six brothers and a sister with them who were playing there. When the children saw the king they all shouted: "O! Reng, ka Pa Rengpa, a ni ditak le diktak ngai kan ni" (O! king, our father- king we are you true and beloved children). The king hearing their words called them near to him. They all came nearer and told him every detail of the right things that happens to them and their mother in the Palace and how she was ill treated by other six elder Queens. Why and how they were there under the tender care of their lovely unty. So, the king all real and factual report from his children a firm himself now and repented of his foolishness, brought back to him and gave to the queen with great honour and let them inherited his kingdom.

True hardship endurance bring blessing in the end.

NUMNENGTE LE SAKHLWITE

Once upon a time there lives a man along with his two beautiful daughters. During their childhood beloved mother died and left them in a sudden death. Father was a priest in a poor family. Father usually to leave them alone at home whenever he went to village or villages for performing his priestly duties ceremonies. As time and years passed on the two sisters grew young hood. Family life was very hard, but two beautiful young sisters are very sincere, honest and humble to endure all such living. Jhum cultivation was their only occupation. They usually followed their father since early life.

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One day in the absence of their father the two sisters went to the jhum field for wedding without breakfast and carrying no food for lunch. They did not even eat night dinner since they have nothing to cook as father did not back home from village. In hunger and thirst they weed their jhum paddy the grew well and good for which they only expect to have in future. They have only one hope, that when they harvest their own crop, then they would have to eat on time and be satisfied. With such a great expectation they work hard and sweat in a severe sun heat. Tired and weary, hungry and thirsty could no longer weed. They went to the poor tong for rest. While resting, lying, cried both for food, food, food in hunger and thirst. In resting holding one another, embrace each other in the tong, till continue to sought food, food with full of tears dropping from eyes. The two beautiful daughters are in love for each other, could not separate for anywhere, anyplace or anything – hunger, thirst, weary fear but only dead.

In the jhum tong embracing and kissing each other in severe pain for want of food and drink with full of tears in the eyes they come to recollect their long past away mother's love for the to be ... who might have loved them more than any other else – also they come to remember their maternal unty. Crying again for unty – "unties bring us food, unties bring us food ... we are hungry ... hungry." On the other hand unties remembered them expecting that they might have no food to eat. She prepared food for them. Thinking that she would give them after completion of her house work. On completion of her house work she went to give food to her beautiful daughters at their home. Reaching there she could find none, search here and there in the surroundings but could find none elsewhere. And again thinking that they might have gone to their jhum, she starts to walk for jhum field carrying her food for two beautiful daughters. She expects to meet them in the

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ghum field. She walked faster, thinking that they might not have water and food being tired of their work. But before she could reach them the two beautiful daughters crying sound could no longer be heard being totally exhausted, but folding and embracing each other, crying for food never ceased. They are now on their last breath. Even then they could never cease to recollect the love of their long passed away mother to be.

After long tired walking unties reached at jhum, she directed to the jhum tong, seen the two beautiful daughters folding, lying and embracing each other, in deep breath. She called them, knocking one by one called ... might have heard or not unties called ... but could not respond her in words ... being passed beyond.... Opening their mouth she gave them drops of water but none could pass through. Tired and weary unties alone was in deep heart moved, weeping for her beloved beautiful daughters kissed them one by one before and after their last breath with full of tears in the eyes. She could only feed them with tears of eyes and covered them with severe sorrowful flow of tears from eyes. Being weep in grief she sang a blessed song of praise for her two beautiful departed souls for their re-birth ... life span in existence to be as :

O! sweet beloved sisters, changing years seasons,
Blessed be thou, remembering the birth for every year;
Be born in flower, bloom in season,
Let every year as season changes;
Remember thou as in bloom of flowers,
Be birth and bloom for pleasant, well-coming seasons of the years;
Be encouragement to the labour exchangers of the jhum,

She blessed them to be born in ... to elder she blessed her to be born as NWIPAR – NUMNENGTE in the next re-birth. She herself shall be praised to the NWIPAR. Singing in her

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melodious songs of praises NUM-NUM ME-ong, NUM-NUM ME-ong, which sounds ngeng, ngeng. And to her younger sister to be born as SAWLPUI PAR – SAKHLWITE. She herself to be praises to SAWLPUI PAR in singing praises to the SAWLPUI PAR for welcoming seasons of the year in her next re-birth. Accordingly the two beautiful daughters were same birth in their rebirth as blessed by their maternal unty.

As years passed by seasons after seasons the Numnengte and Sakhlwite praises the pleasant silent changes of the earth in time. Singing in their melodious songs of praises NUM-NUM ME-ONG, NUM-NUM ME-ONG sounds as ngeng, ngeng and Tetet, Tetet – ngeng nge nge nge nge ngeng, tet te te te tet which makes pleasant to heard specially in wel-cming Spring season in village gardens, jhum and Jungles.

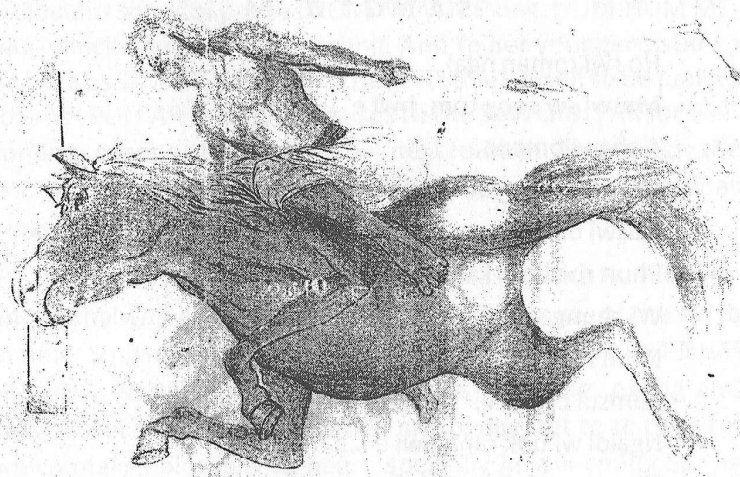
Exactly, the two departed souls have re-birth as maternal unty had blessed them in deep moved heart which feed and covered with ful of swipt flow tears in her eyes. For exchange labourers whenever starts for jhum works in the morn seeing NWIPAR and SAWLPUIPAR used to pluck smelled and put on their ears and hair knots on their way to the jhum field. On the other side the Numnengte sing songs of praises in wel-coming season. Again in the evening as the Sun dawn, dim red light every day prey birds returns back to their nest by singing their sweet songs of praises. Similarly labour exchangers who went to the jhum for work morning starts back to for home the end of their jhum field work. They used to sing songs joy for sucessesful works of the day on their way home while Sakhlwite sing sweet song of praises Te-te-te-te-tet; nge-nge-nge-nge-ngeng. The labourers whenever sees sawlpui par plucked it smelled and put on their ears by men and on their baack hair knots by women.

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S A N G T U L A

Ho rwi roman ngai ,
Maswl sw song tom, hwi e hwi e
A chawilomana,
Chawilwi rang borwi kan, hwi e hwi e
Nuzwi buman ,
Phun rival ruo kar, hwi e hwi e
Wi chung sum sarang ,
Phun rival ro bal , hwi e hwi e
Kumsul pwila le,
Ngaidi wi uok rang hwi e hwi e
Sikwr le muolkhaw,
Ngaidi wi uok rang hwi e hwi
Bwisak chwi-rauo tir,
Phun ri val tungbal hwi e hwi e
A kuol litui le,
Chunlwirang nwrsang hwi e Hwi e
A kuol kirin khawm,
Chun lwi rang nwrsang hwi e hwi e
Chungban chichalrat,
Nemsang wi vuor rang hwi e hwi e
Phwiphung chichalrat,
Tatlung wit et va hwi e hwi e
Ramchang Numnengte le,
Muolkhaw le chichai hwi e hwi e
O! wngriwi kan,
Lungdi twimwi hi hwi e hwi e
A kawl-kotha le,

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DENLEKIN THANG HRANGKHAWL
Hi ma pa le mirat ramingthang
ar tak dok ngan ana.

Dizwi singmit kangthal kwi ni luon hwi e hwi e ...

Chinai wj awival,

Salundi twi mwi hwi e. hwi e

Wi chung singmit khawm

Rawlang a lut ta hwi e hwi e

Sumsak bervain,

Chinzai a rel ta hwi e hwi e

Wiz an khawm mawlwi,

Chinzai wirel tom hwi e. hwi e

KUM VWI ARLETTA

W! ramchang ngia numneng; Kumsulsukvai a let ta e; w..... w.....

Sumsakberva le khuongtok ngai, kumsul sulvai an let ta, w..... w.....

Zirang ngai rwtlwi te w !.....w !.....

W! Bwisak thw le haithwi a vang ta, w..... w.....

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W! Salungdi le khumlan ka i luo hi ii.. w..... w.....hwi hwi..

Wichung siar a langkhawm, a nuoi pawrnuom a lang khawm..

Sunnai ngai lungin ka i luo hi

Nengin w sungai rangva te, ti ngai ka it ti hi

W ! lungdi le khumlan ka i luo hi ... ti ngai ka ti vai

Zirang ngai rwtpui zw .



DENLEKIN THANG WITH VICTORY FLAG. AND
COMPILED BY - SRI KHUPNELIEM HRANGKHAWL

MIRAT RAMINGTHANG

MAIRINGTHANG HRANGKHAWL (Sara).

Mairingthag was a handsome strong young man. After the death of his mother his father married a second wife. His step-mother was very cruel to him and used to always ill-treat him. Whenever she sent him to work in the field she wrapped his lunch in strange manners by mixing food and hairs, food and sand; food and husk or other particles. Though Mairingthag knew everything he always talks nicely with his step mother in the hope of good time to come ahead.

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He has two girl friends with whom he used to work as labour exchange (ralawm). Their names are Mitae and Minong (Good girl and witch). He never used to saw his wrapped food to his friends, and so they became more curious. After discovering the truth they secretly change his food with one of thier wrapped food and put it in the same position. With the passage of time their love only grew stronger and stronger and he felt much confused whom to choose among the two . At the same time at home too being continuously much illtreated by his step mother, he choosed the extreme step of taking his own life as his good time never came in spite of his patience waiting for a long time. He took his two girl friends into a far away deep jungle and he pretending to be normal gave some excuses and went towards a steep hill aboved a river and jump down. His two friends saw him jump down but could do nothing to save their boyfriend. TETELEK an en tir. (a symbol of flying eagle in the high air sounding TETELEK) when two eagles in the high above air flying embraced one another again and again sounding TEKTELEK is a warning sign that separation of lovers or separation of wife and husband is likely. *Legendry tale by Reng Lal bula Hrangkhawl of Garmura, & Sawnthang Hrangkhawl of Hmarkhawlien, Phulertol.*

MITHA NI RWT LAWM NGAI

Hrangkhawl M.L.A.'s of Tripura.

India mirwirelna ta a zawkwzi Hrangkhawl ngai Tripura Legislative Assembly naa Member wi lwi am (After Independence of Indian, Hrangkhawl members of Tripura Legislative Assembly are) :

1. Shri. Padha Kumar Hramgkhawl. M.L.A. Kamalacherra. 1957 – 1962, An independent Candidate of Halam Sango.
2. Shri. Robi Hrangjkhawl. Swrduk Kwrkwri, INC MLA, during Sachindra Lal Singha time. He was also the first Tahashildar among the Hrangkahwl.

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3. Shri. Diba Chandra Hrangkhawl, Kamalacherra (Darchawi), Present sitting MLA of INC now Trinamool congress.(2013-18). Earlier T.U.J.S. MLA for two consecutive terms (1983 to 1992.)
4. Shri. Bijoy Kumar Hrangkahwl, Kamalacherra, INPT MLA for three consecutive terms (1997 to 2013)

DENLEKINTHANG HRANGKHAWL.

DENLEKINTHANG HRANGKHAWL was famous for his strength and courageousness. He was a strong wresetler and fighter. None could defeated him during his lifetime. Mother of Denlekinthang Hrangkhawl was called her khawsak (Easterner) because she was from east of his her husband's village. He was secretly stricked from behind with a spear and killed in the plains named as "khawzol".

Renglal Bul Hrangkhawl of Grmura

SAIZAHUOLA HRANGKHAWL (Pena)

Saizahuola Hrangkhawl was famous among the chinkuki Tribes in Tippera, Assam, Manipur and Mizoram. But not well known by the Governmennt. His last bread was in Mizoram, Aizol. There is a memorial Hall in Aizol, called Saizahuola Memorial Hall at Bawngkon.

Suankima Hrangkhawl (Pena)

PWRTIHWI HRANGKHAWL.

Maharaja Radha Kishore, and Joydhan Munson Hrangkhawl were said to be close friends and the king often invites Joydhan Munson Hrangkhawl to his palace. In those days the Hrangkhawl's are said to have been mostly settelling at the lowlands of killa under Jampuijala.

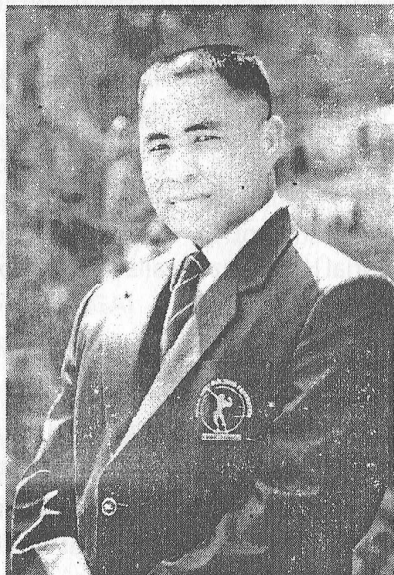
There is also a story that the Hrangkhawls once stayed at the lowlands of Fatikroy, presently under Unakoti District of Tripura. And it is said that the name Fatikroy is a corrupted name

The Hrangkhawls

of one of their most beautiful girl PWRTIHWI HRANGKHAWL after whom they once named their settlement.

RAL LEKHA RATHAWN

1. MWRSWRU :- Mwrsw pumka, Indong dongka, Ralsengma (Ralvelma) hang ra. (One chilli indicates one family whether all warriors are to march for good fight.
2. SIRU : - Siru virin or khwrwin a irthek keden an rathek ra. (Jhum oil seed throwing spreads here and there, the enemies will be as like seeds scattered.
3. PATRU : - Pat chek nan puonsil nan dwrkai ngai keden an rarthek an raovuor ra. (As the seeds of cotton seed threw scattered all places, the same will be the opponents).



Mr. Michael Hrangkhawl had made successes in life "Tripura Kumar-1993" and Tripura Shree 1994. Mister North East India 1996 and also Master of East India at Howrah and got Body Building Judge 2008 in Pune.

Chapter- 12.

Folk Medicine

The Hrangkhawls use numerous folk medicines most of which may also be common with folk medicines of other tribes. From time immemorial they have been practicing traditional medicines in order to survive the challenges of their natural environment.

Some common diseases and medicines used by them are as given below:

Awrho : Goiter

Medicine : Mwirahol (charcol) is rubbed on a stone and made powder. This powder is mixed with little water and applied on the neck (Goiter) once or twice a day for a week.

Archawt : Chicken pox, Prickly heat.

Medicine : "Muchi" (Younger/tender neem) leaves/ Margosa tree bark (azadirachta indica).

The tender leaves are boiled, after the water cools down a patient taken a bath.

Akang or Apuor : Burning.

Medicine : "Zongnem" A onion-like tubular plant is to be rubbed on stone and applied on the surface of the effected area.

Alai-uk : Convulsion.

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Medicine : Zanthoylum alatum leaves and sprouting leaves, pounded together be applied till the patient recovers. The medicine is used in irritated areas of eyes (mitding).

Baina : Mouth ache.

Medicine : "khawizu" is to applies in the affect area.

Chinthak : Itching sore (at foot and toes).

Medicine : "Damkaw don le Raswongra" Ranatherara Imschootiana, tender leaves of species red orchid are pounded and wrapped with own leaves and gently rubbed in the area.

Hakim or haza : (tooth problem after eating sours)

Medicine : Roselle or Rose-mallow (Hibiscus Sabdariffa) stalk are to be boiled and eaten.

Hana : Tooth ache.

Medicine : Mango bark juice, boiled mango bark and washed tooth and mouth.

Kawngna : Lambago.

Medicine : Mucuna imbricate. A climbing plant bean like seed resembles Entada Scanda. The seed is to be broken and put in the palm warned in fire and applied the effected area.

Ke-orchat : Split or cracked of under-part of toe neck.

Medicine : Alocasia Indica of Arceal family, strips of skins of its stalk and bandage the toes with it.

Korset : Oforrhoea (purulent discharge from ear.)

Medicine : Castor oil plant (Risina Communis) stalk to be warm near by the fire, used it for bringing out ear-wax. On completion of cleansing all ear wax, vegetable oil is to be applied.

Kekut in : Numbness of legs and arms.

Medicine : Bamboo or wooden splits. Numbness area to be measure with a piece of bomboo or wooden split and break the same length of numbness, then the split to be put in the ear.

Folk Medicine

Khawbur narping : cold & nose blockage.

Medicine : Lemon juice and ginger to be mixed with ginger crushed then given to the patient for drink.

Khawbur a khu : Flue and cough .

Medicine : Tender leaves of Mwkhwkchicha (small leaves of throny plant) and pinapple tenders to be collected and boiled with bamboo vessel, the patient is to be given the warm water for drink.

Kerachang kutrachang thing : Inguinal lymphaderitics.

Medicine : Dirty coating of teeth to be applied on the pain area.

Lungna : Heart ache.

Medicine : Fresh turmeric and lime are to be grinded together and applied on the chest.

Luhai : Head ache.

Medicine : Root of Tulasi plant (ocimum sanctum roots of bael (eagle marmeles), tender leaves of "sawmnatur" (Tatirat) are to be collected and pounded together bandage at the fore head of the patient with a piece of cloth on any time.

Lwina : Tongue ache.

Medicine : Lime (alkali) a salt and chilly. Alkali liquid salt and chilly with rotten fish is to be mixed with water and put in the fire for cook. The patient is to wash the mouth with this warm water repeatedly or even eat food with it.

Mitna : Eye pain.

Medicine : A mother milk or clean water and juice of zawngphaikhaw (mauve-flowering creeping fruit). Milk of a mother be given to the patient in drops. For male patient a child be female and for female patient a child ought to be male. Incase zawngphaikhaw juice, the patient first wash his eyes with boil water mixing with salt, applied the juice in the eye.

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Mwi kang : Burn.

Medicine : Fat/oil of Python to be applied on surface of burn and surrounding area.

Mit-engpa : Jaundice.

Medicine : tender leaves of Teak and prawn to be boiled in a bamboo vessel and give the patient as necessary or at least twice a day.

Ngaru-uok : Fish bone stricken in the throat.

Medicine : Hot cooked rice and ginger juice. To roll hot cooked rice (an egg shape) and be given to the patient. If the bone still remains ginger juice is given to the patient.

Naite phunghwilwi : Baby stomach ache .

Medicine : Umbilical chord, after seven days or the umbilical chord detached from a baby is kept carefully inside a basket for years without spoil. Whenever baby suffers from stomach ache the umbilical chord is taken and put in a glass of water about an hour and water is to be give to the baby for relief.

Naipai : Abortion .

Medicine : "Thakpui razung le Tharwi razung" roots of poisonous creeping plant and root of plantain that grows in the swampy places) are to be collected, pounded together make globules for the patient.

Nainwitak : Labour obstruct.

Medicine : Porcupine meat to be boiled and given to the patient to eat.

Naipang khu : Juice of sugar cane, burn stalk of sugar cane, is given to the ailing children.

Naite lai pan : Umbilical chord sepsis.

Medicine : Dry body of a spider should be burned in fire to make ashes. The ashes to collect and mixed with vegetable oil and applied the patient's umbilical..

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Narpan : Stomachitis.

Medicine : Curd to be applied the effected lips.

Pangbal rui : Eating tapioca caused stomach ache, pain and flatulence and vomit.

Medicine : A chicken, "Durkuvak" a black poultry bird, skin taken off and boiled, meat to be given to the patient to eat.

A pop : wound or Cut.

Medicine : Cotton leaves, Eupatorium orderatum, and creeping leaves. These tender leaves to be rubbed and applied to bandage the place of wound, sometimes juice is applied in the effected areas.

Phungbit : Digestion problem (Flatulence)

Medicine : Leaves of climbing or creeping plant (Vwinum rang) to be pounded and give the patient to eat.

Fungna ek : Dysentery.

Medicine : Cocoa tender leaves, roots of India rhusodendron (melastoma malabathicum) and Bridelia Tomentosa. The roots are grinded and rolled to make tablet size. The patient to be eaten.

Ringikrasam : Ashma.

Medicine : Roots of Uimung which resembles Teak but smaller in size. Roots are to be pounded to collect juice to give to the patient.

Rukwk : Fracture .

Medicine : Leaves of creeping plants, thick and soft and Python fat or oil grinded together and bandage the area with thin piece of cloth.

Rukhukzeng : Arthritis (pain in knee)

Medicine : Red-hot-sharp-pointed sickle. The sharp pointed sickles are burned in fire to make red hot, and the effected area should be pocked with it as necessary.

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Rairui bawkthiong : Engorged breast due to accumulation of milk.

Medicine : Earthen/ clay beehive available in side the house under the roof. It is to be taken to crush, mix with little water and applied the effected part of breast.

Rawl am : Chocked voice .

Medicine : Ginger is put in the fire till it gets warm then given to the patient.

Rawng le takna reprup : Muscular strain / stiffness.

Medicine : Brandi and arum leaves (Bopawlpa). A little Brandi be taken.

Medicine : Rose mellow, red-sorrel (Hibiscus Sabdariffa), raw stalk should be eaten by the the patient.

Rulungmuldot : Effects of poisonous caterpillar hair in the body.

Medicine : Bitter gourd (momordica crania). A gourd is crushed and wrapped with green plantain leaf and make warm in the fire, then tied in the effected area with a piece of cloth.

Rilinglut : Strikes thorns in the body.

Medicine : "Pinroldok" Stick insect (Bactrodedema acculiferrum). A live pinroldok is to crushed and applied at the spot where foreign body is stricken.

Rulchuk : Snake bite.

Medicine : In order to check spreading of the poison, it is to be tied up near the bite place with stem of creeping plant, botanical name is unknown, if possible make bleeding to led out poison. Also to kill the snake and take out "Asungmit" and applied its oil at the exact place of the bite.

Rurangawt : Rheumatism.

Medicine : Fat oil of animals (hog-badger, Sand bear, bear-big and balisaur, Python) to be applied to the effected area as necessary, gently rubbed or applied at night before sleep.

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Sakhavak : Ringworm.

Medicine : "Dhokdraza" leaves and shoots (canialata of caesal Panacea family) are to be pounded and applied in the area. Before applying, its area should be well rubbed with brinjal fresh cut to produce and develop itching then apply the medicine.

Skhoi : Boil.

Medicine : Lime is applied at the effected area.

Til-lut : Honea .

Medicine : Large tuber piece of banana and small piece of scaleless fish (Ngaranalte/tirabai) is boiled or cooked together and given to the patient to eat.

Thingpui : Oedema.

Medicine : A tuber leafless plant growing on the ground to be pounded and applied on the affected part.

Tursak : Antidote.

Medicine : Dry strong dour fish, burned in the fire taken out and put into water, then the patient is to drink this water, but if the patient seemed not recovered, boil chicken should be given.

Zunrachi : problem in retention of Urine.

Medicine : Water, a foot to put in water and another foot on the ground. Drink water as much as possible and as many times the patient could.

Sw-wk : Hick-up .

Medicine : Cheating, puzzling a person is puzzled to revoke having hick-up, puzzling him as if he had stolen a hen or a things, hearing these words he gets his Hick-up, the same will step automatically.

Thaithwithing : Inguinal lymphadenitis.

Medicine : Dirty coating teeth to be applied at the effected area.

With the advancement of modern science & medicines, it is natural that the folk medicines are dying their natural death.

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